SEPTEMBER 1959

The Methodist Woman

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Birthday Celebration

Miss Clara Steger, retired, missionary to China for forty-six years, celebrated her ninety-second birthday on June 22.

Although retired since 1940, Miss Steger vividly recalls her experiences as a missionary. When she first went to China in 1894, the mission had only been established sixteen years. During her time there she saw it develop from very small beginnings into a splendid educational system of kindergartens, high schools, colleges, and universities.

"I always carried administrative responsibilities," Miss Steger said in a news interview, "but my supreme joy was in the Bible teachings and personal work among my students.

"There was a gratifying response to this phase of work and I rejoice today that many of the boys and girls who were my students have been among China's strongest, finest educators and Christian workers and leaders. One of these, Bishop Z. T. Kaung, was one of the first Chinese elected a Bishop of the Methodist Church in China.

Miss Steger taught at McTyeire School also. Among her students there were the Soong sisters, one of whom later became Madame Chiang Kai-shek.

Miss Steger was born and raised in Cartersville, Virginia. When she was fourteen years old her family moved to Missouri, settling in Mountain Grove in 1882.

The Woman's Society of Christian Service of the Mountain Grove Methodist Church commemorated Miss Steger's birthday by sending her birthday cards and presenting her with a gift of money.

FROM OUR READERS

For seventy-five — probably more if there were a "Woman's Missionary Friend" published earlier—years I have been reading our woman's missionary paper. Of course it has improved regularly; but now this (June, 1959) issue so far exceeds anything preceding it that I can't resist my impulse to write you my loud "hurrah!"

You surely are doing a *big* job in a stupendous way! May we all profit by it.

Sincerely,

Avis W. Grant (Mrs. U. S.),
St. Charles, Illinois

The copy of THE METHODIST WOMAN has just reached me, I find it an excellent publication. Many thanks for sending it.

Sincerely,

Charles G. Chakerian,
Chairman
Department of Church and Community
McCormick Theological Seminary, Chicago, Illinois

Annuity Gift

Your Best Investment

Provides—an income for life, as annuities are paid semi-annually and no annuity payment has ever been deferred.

Gives—an opportunity to share in the world-wide task of Christian service through the Woman's Division of Christian Service.

Send for information today!

Treasurer, Woman's Division of Christian Service
Board of Missions, The Methodist Church
150 Fifth Avenue, New York 11, New York, Room 626 (Dept. MW 959)
Please send me a free copy of *Dedicated Dollars.*

Name_____

Street_____

City_____ Zone_____ State_____

Date and year of birth_____

In Memoriam

Miss Ruth Louise Stahl, retired missionary to China, passed away on July 9, 1959, at Pasadena, California, where she resided with her sister, Miss Osie Stahl.

Born in Somerset, Ohio, April 8, 1887, she was educated at the Canal Winchester High School, Ohio State University, and received her Bachelor of Music degree from Mount Union Conservatory, Alliance, Ohio, in 1909. While on furlough she attended Oberlin and Cincinnati Conservatories. Before sailing to China she had private pupils and also taught at Mount Union Conservatory.

Miss Stahl sailed for China in 1917, and was assigned to the North China Women's College in Peiping—later affiliated with Yenching University—where she served until 1941, when the university was closed by the Japanese occupation. She was interned by the Japanese until 1943, when she was repatriated on the *S.S. Gripsholm.* Miss Stahl arrived in the United States in December, 1943, and spent three years at home caring for her invalid mother.

In 1946 she again sailed for China, where she remained until 1948. During this period Miss Stahl suffered from acute rheumatoid arthritis, and was under severe strain attempting to keep her department in the university functioning. She retired from missionary service in 1951.

Her many friends will long remember her with deep affection and appreciation.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA—*Southern Rhodesia*—Miss Dorothy Hickock, R. D. 2, Troy, Pennsylvania (Term Completed).

INDIA—Misses Eunice LaRue, R.N. (Regular), 436 East Beaumont, Columbus 14, Ohio; Letah Doyle (Regular), 403 Spruce Street, Tarkio, Missouri; Catherine L. Justin (Regular), 321 North Delaware, Manhattan Kansas; Kathleen Norris, R.N. (Regular), 567 Locust Street, N. Tonawanda, New York; Florence Palmer (Regular), 907 Wabash Avenue, Carthage, Illinois; Adis Robbins (Regular), care of Mrs. W. K. Durell, R. R. 3, Mt. Vernon, Indiana; Margaret Wallace (Regular), 539 Jefferson Drive, Palo Alto, California; Mrs. Marie Finger Bale (Regular), care of Mrs. F. Reis, 802 Harrison Blvd., Wausau, Wisconsin.

LATIN AMERICA—*Brazil*—Miss Mary Helen Clark (Regular), 212 University Avenue, Lexington, Kentucky.

SOUTHEAST ASIA — *Malaya* — Miss Dorothy Parks (Regular), 704 Watson Street, Athens, Tennessee.

RECENT DEPARTURES FOR:

AFRICA—*Angola*—Miss Anne-Marie Nordby, R.N. (Regular).

North Africa—Miss Helene Manz, R.N. (Regular).

JAPAN—Miss Mary Belle Oldridge (Regular).

LATIN AMERICA—*Cuba*—Miss Eulalia Cook (Regular).

PHILIPPINES—Miss Elizabeth Johannaber (Regular).

Items of Interest

Mr. Darrell Smith

Mr. Darrell Smith, a student at Hendrix College in Conway, Arkansas, is a member of the Board of Missions by virtue of his office. He is chairman of the Program Area of Christian Outreach of the National MYF Commission of the National Conference of Methodist Youth. Mr. Smith is assigned to the Woman's Division of Christian Service.

A Novel Report

Mrs. R. B. Sammons is Secretary of Literature and Publications of Holston Conference. At the annual meeting of the Conference she presented her work by demonstrating the wardrobe of a well-dressed Methodist woman.

We begin with a basic black dress, the *Program Book* and *Worship Booklet*, which can be "dressed up" to fit any occasion.

Her shoes are the *Nineteenth Annual Report* of the Woman's Division of Christian Service. It takes us to all fields of work—at home and abroad.

Her hat is THE METHODIST WOMAN, of course. It is made to fit the head of *every Methodist woman.*

Her glasses, the WORLD OUTLOOK. It makes everything clearer.

We add interest and spice with Free Leaflets in the form of costume jewelry.

Her wrist watch is the *Prayer Calendar* —filled with timely information, not only of the Woman's Division, but of the total Board of Missions.

A corsage is added in the form of Approved Study Books and Supplementary Material for that *extra* special something in our program.

Her gloves, *A Guide* for the Woman's Society of Christian Service. It should always be at hand.

Her handbag, The Procedural File. It holds so many valuable possessions.

Her coat, *The Handbooks.* They cover all lines of work.

Honorary Degrees

Mrs. Iona S. Henry gave the commencement address at her alma mater, Baker University in Baldwin, Kansas, and received an honorary degree of Doctor of Laws. Mrs. Henry recently resigned as Associate Secretary in the Department of Work in Home Fields to complete work on a Doctor of Philosophy degree in education at New York University.

Mrs. T. Otto Nall, vice-president of the Woman's Division, was the recipient of the honorary Doctor of Letters degree from Iowa Wesleyan College, Mount Pleasant, Iowa.

Iowa Wesleyan also conferred a Doctor of Humane Letters degree upon Miss Alice Cheney, a fifty-year graduate of the college and a retired missionary who served forty-two years in Japan.

Miss Alice Cheney receives honorary degree from Dr. J. Raymond Chadwick, president of Iowa Wesleyan College.

Supply Work Acrostic

By Mrs. Dan C. Washburn, Secretary of Supply Work for the Southern California-Arizona Conference.

Through

S incerity of purpose in studying the needs of the world and securing funds for support of the work undertaken at home and abroad for the establishment of a world Christian community

U nity of action—ever mindful that our gifts speak a universal language

P rayers for divine guidance in all we do

P ersonal dedication to the work, performing our duties with eagerness and joy

L ove undergirding all action—

Y ou and I can make our endeavors succeed.

Then as we

W itness for Christ by giving of our time to every

O pportunity for service and making the most of the high privilege we have to serve with

R eligious zeal, our work will go forward for we

K now that "all things work together for good, to them that love God, to them who are called according to his purpose." (Romans 8:25.)

At the Annual Meeting of Thomasville District, Western North Carolina Conference, the officers gave their reports in the form of a skit based on a medical clinic. As a means of identification, each officer wore a large apron on which were printed the phases of her line of work. The nurse at the clinic diagnosed the complaints, commented on favorable symptoms, and prescribed cures for the maladies. Mrs. Walter I. Gibson (*first on the left*) is the district president. Her husband is vice-president of Pfeiffer College, Misenheimer, North Carolina.

Life Membership Pin

Recently Mrs. Clarence Brown of Yucaipa, California, was awarded a Life Membership Pin. Out of her joy and humble gratitude, she wrote the following statements on the meaning of the pin to her.

Faith—Faith in God's power over all life and its activities. Faith in Christ as Savior, Teacher, Friend. Faith in the ability of women to do many good and worthwhile things.

Service—The cross will always personify Christ's service to all mankind. Although the pin may be a reward for past service, however meager it was, better still it shall be a reminder and a challenge to give more and better service in the future.

Joy—Joy for the honor of being considered worthy to wear the pin. Joy in the fellowship of those dedicated women in the work of the Woman's Society of Christian Service. Joy in the doing of a worthwhile job.

Prayer—The pin shall remind me of the power of prayer and the answered prayers—mine as well as all those of persons all over the world. Also it shall be a reminder to pray constantly with praise, thanksgiving and a grateful heart.

Love—Now all these are bound up with love: the love of God for us and the love that binds us all together.

So I shall cherish the pin, cherish it dearly. And I shall wear it, always conscious of the honor for which it stands.

Mark of the Hawk

Dear Mrs. Meeker:

I noticed the item in THE METHODIST WOMAN for May about *The Mark of the Hawk*. It was shown here in Monterrey at one of the larger theaters for a number of days. We saw it after the first week at the second evening showing. The theater was completely filled for both shows that night. For a Protestant mission picture in a supposedly Catholic country that is some kind of record.

The Spanish subtitles were adequate for understanding and the audience was very attentive. The Mexican people are used to English-language films.

IVA CONNER
Monterrey, Mexico

Moving?

Be sure to send your change of address to THE METHODIST WOMAN, Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

FLORIDA CHURCH WOMAN OF THE YEAR

Mrs. Howard V. Weems, president of the Florida Conference Woman's Society of Christian Service, was named Florida Church Woman of the Year by the United Church Women of Florida. Rev. Robert B. Frey, president of the Florida Council of Churches, presented the citation to Mrs. Weems. Mrs. J. M. Edenfield (*third from left*) was the first woman chosen for this honor and Mrs. Alfred Lexow (*fourth from left*) is the state president of the United Church Women. Mrs. Weems has been very active in local, district, and conference work. She served two years as Sarasota District Secretary of Student Work and four years as Conference Secretary of Literature and Publications. She won the national subscription awards for local, district, and conference in 1954, and retained the banners until 1956. THE METHODIST WOMAN is proud of Mrs. Weems and her achievements.

MESSAGES FROM RETIRED MISSIONARIES

AT SUNSET IN PAKISTAN

by CONSTANCE E. BLACKSTOCK

1. THE LOCALE

At sunset the donkeys are braying
In Quetta, Karachi, Multan;
Hardworked camels are homeward loping
and the minaret calls to man.
The horns of the motors are honking
The winds from the desert are blowing
In the far distant land—Pakistan.

2. THE NEED

From Quetta, Lahore, and Karachi,
Stuntzabad, Khanewal and Multan,
Girls—Sindhi, Punjabi, Baluchi
Run to schools as fast as they can
For admission; but alas they are met
With a "Sorry no vacancies left"
In that far distant land—Pakistan.

3. THE OPPORTUNITY

So they plead with the folks of this land*
Districts Karachi, Lahore, and Multan.
Send us teachers to lend us a hand
To work in God's kingdom. Let us plan
To build Christ's Church on rock, not on sand
In that far distant land—Pakistan.

* United States.

HE IS WITH US

by MARY ANDERSON

"Lo! I am with you alway . . .

Oh! How oft our heart, would fail us
In the stress and strain of life,

How oft would doubt and fears assail us
Midst the tumult and the strife;

But above the many voices
Crowding in upon our ear

Suddenly our soul rejoices
As the Saviour's voice we hear.

"Let not now thy heart be troubled,
Fear not, nay be of good cheer,

For thy need my strength is doubled
Clouds may hide, but I am here"

"Lo! I am forever with thee
I, thy Rock, thy Strength, thy Stay

Thy sure Refuge, only trust Me
I am with thee all the way!"

So His strength o'erflows our weakness
And there bursts a love of praise

From our heart, for *He*, our Jesus,
He is with us all the days!

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Cover: Architect's drawing of the new Interchurch Center, 475 Riverside Drive, New York 27, New York.

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Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

J. M. Elkins

This early summer progress-picture of the Interchurch Center, rear view, shows its close proximity to the famed Riverside Church.

THE INTERCHURCH CENTER

New Headquarters for Board of Missions

Bold Experiment • New Address

AFTER November, 475 Riverside Drive replaces historic "150 Fifth Avenue" as the address of the offices of the Woman's Division of Christian Service, THE METHODIST WOMAN and the majority of Methodist offices formerly housed at the present New York address.

Rightly called "a bold experiment in interchurch cooperation," the modern new building will bring together under one roof 2,500 occupants representing more than thirty denominational groups with headquarters in New York, offices of the National and World Councils of Churches with combined strength of 37,000,000 members, and a number of other church-related organizations.

Constructed on a block-long site provided through a gift of John D. Rockefeller, Jr., the new $19,700,000 building houses eighteen floors of offices, two floors of special joint facilities including a chapel and spacious meeting rooms. The Center adds to the Morningside Heights area—location of Columbia University, Riverside Church, Union Theological Seminary and other institutions—this latest and most modern symbol of Protestant Anglican and Eastern Orthodox unity which culminates a dream of more than twenty years of planning.

Methodist agencies moving to the Interchurch Center will be the Board of Missions and its three Divisions and Joint Section of Education and Cultivation with its various departments, plus the Methodist Committee for Overseas Relief, Methodist Information, and the New York City Society. Methodist offices will occupy the thirteenth, fourteenth, and fifteenth floors.

Among other church units moving to the new Center will be denominational headquarters of the African Methodist Episcopal, African Methodist Episcopal Zion, and the Christian Methodist Episcopal Churches, the Church of the Brethren, the Reformed Church, the Friends, the United Church of Christ, Christian, Baptist, Moravian, and Presbyterian groups. Among others represented will be the Armenian Church of North America, the Greek Archdiocese of North and South America, the Holy Apostolic Catholic Church of the East (Assyrian), the Hungarian Reformed Church in America, the Polish National Catholic Church in America and the Russian Orthodox Greek Catholic Church.

President Eisenhower and Dr. Ralph Sockman were among the speakers at the cornerstone laying ceremonies of the Center last October. Dr. Charles Malik, then president of the thirteenth General Assembly of the United Nations and a world Christian leader, declared the aim of the Center to be "not only practical facility, but to draw together the scattered sheep, to the end that, in simplicity and in truth, they will know better who their one Shepherd is: even Jesus Christ in whom there is no hatred but only love; who knows no rebellion but only obedience. . . . May this one roof therefore not only draw us together to the human comforting of souls, not only challenge us to a deeper search for unity, but may it also redound to the real historic glory of Him who is our light, our life, and our Lord."

In this spirit we move to 475 Riverside Drive!

P. J. Acton

The dresses of this group of women at the Indus River Conference represent various geographical sections of West Pakistan. Mrs. Rockey, in white, is standing next to the mother with the little boy.

Women of West Pakistan then and now

by
HELEN CADY ROCKEY

An open letter to a retired missionary of the Punjab, Miss Lydia Christensen

Dear Lydia:

How times have changed since I first visited you and Lahore in 1923. Now you are retired in America and I am living in Lahore. In those days Lahore seemed to me to be a big, vibrant, interesting city built on the picturesque foundations of old Moghul and Sikh dynasties and yet having the paved streets, electric lights, and running water of a modern city. It was even then important as capital of the Punjab, seat of the university and many colleges, and a busy market and railway center. It is still larger now as capital of West Pakistan, as a haven for thousands of refugees from India and as an important base for American and Pakistani cooperative agencies working for rehabilitation and economic and cultural development.

The emergence in 1947 of a new nation of Pakistan, created by independence from Britain and an almost simultaneous break with India, has helped to change the life of women very drastically, quickly and unevenly. They have much more freedom. I remember that in 1923 Mrs. Lucas of Forman Christian College invited me to a "purdah party" for ladies only. She had covered all the window panes in her parlor and warned her husband and men servants to keep away from the gate and the parlor. Otherwise her guests would not enter. I have lived in Lahore now for two years and have not heard of such a party. The same type of women meet Western women in an open club garden, heads and faces completely uncovered, and men servants serving the refreshments.

Burkhas are still prevalent but much of the time are worn with the face covering thrown open. The new style ones are of a sleek two-piece design and usually of black silk. But the old style white ones, embroidered in gay flowers, are still commonly worn by the poorer women.

Clothes under the burkha have changed. Mrs. Sirkar of an old Christian family tells me that when she first started to teach in 1914 the Christian women of the city all wore Western style clothing. The Muslims wore pajamas, long tunics and scarves, while the Hindus and Sikhs wore saris. Since Partition there have been almost no Hindus or Sikhs in Lahore. With the start of the independence movement and especially by the 1930's Western dress went out and the Christian women completely changed to the sari or the pajama —tunic costume.

Of late years the old Moghul court dress with a knee-length tunic and full pajamas (three yards around each "cuff") has appeared occasionally. The more usual pajama is now long enough and broad enough to cover the foot

fairly well and the tunic worn with it is a bit longer than a Western dress. For the sari, the blouse has grown shorter steadily and now, especially in hot weather, exposes a wide bare midriff. Sleeves are short and tight and the neckline dips a bit below the collarbone.

Clothing changes are only the picturesque signs of changes in the whole woman's world. Mr. Sirkar, who has lived in Lahore most of her seventy years, has told me that when Kinnaird High School for girls (a Christian school) opened ninety years ago, sixty Christian girls enrolled and two Hindus. No Muslims. There are now 176 Christians and 469 Muslims. No Hindus. Seventy-five years ago the Municipal Society opened several schools in the city with a Christian lady at the head of the chief one for many years. The Presbyterian Church opened Forman Girls' School in 1854 and our own Lucie Harrison and other Protestant and Catholic and city schools have come along the years. Now the demand for the education of girls is so overwhelming that all of the city public and private schools are crammed and still girls come—only to be refused.

But, as you know, in the beginning things were different. Teachers had to go up and down the lanes at the opening of each term begging parents to send their children. When girls came they were carried in purdah palanquins for safety and propriety's sake. Each girl who passed was given one rupee (say $1.00) and if even one girl passed the big examination at the end of eighth grade, every girl in the whole school was given five rupees. Those were the good old days, but who would change them for the present when the top-ranking graduate of the university medical college is a woman—albeit still in a burkha on commencement day?

In 1904 when Mrs. Sirkar wanted to enter college there was none for women in the Punjab and she had to go to Isabella Thoburn College in Lucknow. She was the first woman of the Punjab to get a college degree and the first to follow this with a Bachelor of Teaching degree in 1912. In 1914 Kinnaird College for Women was opened in Lahore by a British Mission. It has brought a great change in the attitude of Muslims toward women going out of their homes. We Methodists now have a large share in this institution which has added new buildings and new departments since your days here.

You probably remember how hard you had to struggle to get women to have any vital interests outside of their homes. This is still the case with most village women. I was appalled to find that only sixteen per cent of our Methodist children of school age are in school in the village areas. This situation is due mostly to the backwardness of the mothers.

In the cities a different trend has commenced and is now a definite pattern. Every woman who has received even an eighth-grade education expects to work outside her home to add to the family budget. Mrs. Sirkar says when she as a married woman returned to teaching in 1918 everyone looked down on her as a working mother. But she adds, "Now all educated city women work, even the wealthy. Nobody is ashamed." I could not arouse in her any of the alarm that I feel that children might be neglected. Her solution simply stated is: "Wait until the children are old enough to go to school; get good servants; keep them; take light work with hours that suit the children; and go ahead." They do.

In medical work there has been steady progress. In 1895 the first group of "Lady Doctors" graduated from a men's medical college. There was no woman's college. Now there are several of good rank. Nursing instruction was available earlier but the present secretary of the Nurses' Association of West Pakistan believes that it did not amount to much nationally before about 1930. Up to Partition in 1946, most women doctors and nurses were from the Christian community but now about half of those in training for nurses are Muslim. Since Christians are only 2 per cent, approximately, of the population of West Pakistan they still have a tremendous share in the medical professions.

Many women are still afraid of hospitals. We have seen two fairly new women's hospitals in smaller towns which are scarcely used for a variety of reasons—the old familiar notion that a hospital is a place in which to die; or the fear that the woman in the next bed might not be of the right social status. One important drawback in the hospital work is the difficulty of getting sufficient nurses

Mother love glows in the face of this woman from West Pakistan.

P. J. Acton

P. J. Acton

A study period for the girls of Lucie Harrison School in Lahore, Pakistan, is not all study.

and doctors to be willing to live in smaller places because of the backward social outlook.

A Muslim nurse recently rode one hundred miles to her home town in a station wagon with my husband and a Pakistani Salvation Army group, never once displaying her burkha until they reached her town. Then she donned it because her parents expected her to wear it, although they have no objections to her not using it in Lahore. In one town the Christian lady doctor had been there for eight months yet had never walked through the bazaar until she went with her husband and other men to escort my husband and me to a famous pottery shop. She felt very self-conscious. We saw only two other women during the hour and a half we were out, and they were poor and lowly. City and village women all progress but at very different rates.

Probably the property and inheritance laws have not changed much since you were here. The Christian women own and inherit property much as Western women do. Muslim women do not own or inherit except in very rare cases. When a man dies the oldest son of his first wife inherits and he almost always shares with his mother. But if there are several "other members" he may not feel responsible for them and quarrels may result.

The marriage situation has changed somewhat since the war with a freer mixing of the youth and with more young people going abroad to study. Forman College alone has four international couples on its staff.

Even in sophisticated city society there is very little dating without a chaperon for a girl easily gets a bad name. Groups going out together are not so much criticized. "Several girls are so advanced that they choose their own husbands" and may perhaps persist even against parental wishes, but in most cases the parents make the choice.

Among the Muslim group plural marriages are practically as common as ever. The wealthy husbands may perhaps keep all their wives but the poorer ones simply discard their earlier wives and perhaps their children, too. These families have no practical redress or protection and the mothers with a little education go to work.

Interfaith marriages give much concern as you remember. When they occur they nearly always come between Christian women and Muslim men, and rarely the other way around. One reason is that a Christian girl is more likely to be educated than a Muslim one, and a Muslim man is more likely to have more money than a Christian man. Another reason is that the Muslim community is well organized to protect and keep its girls. Even if the girl's parents do not object to a mixed marriage the community will. Christians object to a mixed marriage because they fear the girl will have no security or assurance that there will not be other wives. Yet these marriages do occur.

Social service projects sponsored by women are found in all cities. One of the most important groups is the All Pakistan Women's Association, made up of women of all faiths. The plight of the refugees at Partition time stirred these women to set up handcraft work centers and attractive outlet stores in all cities and the resulting big business benefits the needy craftsmen—and the American tourists. Other agencies staffed largely by women are working for health, relief, and social betterment. The results are encouraging.

Many people here still remember you with love and respect, and wish they could see you again. I wish you could see them in their new situations.

With best wishes,

HELEN ROCKEY

Cooking class is held out of doors at Lucie Harrison School

P. J. Acton

Are Missionaries Needed in India?

by

LUCILE COLONY

IN INDIA, missionaries often raise the question whether or not the time has come for them to withdraw. American Christians who support missionaries in India with their prayers and gifts also ask this question, somewhat anxiously, from time to time. When this question is asked of responsible Indian leaders, the reply is that missionaries are needed now and they will always be welcome in the Indian church. Christians in the villages are disappointed at the withdrawal of a missionary on whom they have counted for friendly helpfulness. Therefore it seems completely clear that there is a place for missionaries in the Indian church, but that place will be different than it was in earlier days when there were few trained Indian men and women who could assume leadership.

From the beginning there has been an ecumenical spirit in the Christian work in India. Workers from many lands and denominations have served together without much emphasis on their differences. The Indian church wants this witness to the unity and the universal reality of the Church of Christ to continue. At the same time the church must be Indian, under its own leadership, expressing itself in a natural, Indian way.

Outside resources at this time are necessary. There should be no embarrassment in accepting them. Much outside help is needed and enlisted by the nation for its development. In a world fellowship, existing only within the church, it seems only right that one part of that fellowship should share with another.

There is a place today in India for the short-term missionary specialist, invited by the Indian church for a specific task and a definite period of time. A doctor from Holland spent three years at the Ellen Cowen Memorial Hospital, Kolar, introducing maternity methods used so effectively in her country and easily adapted to India. An older, experienced American dentist has spent two years in the dental clinic at the Clara Swain Hospital, Bareilly. He has carried the work of the clinic at a time when a commissioned missionary dentist was not available. His wife has opened a department of occupational therapy.

These highly qualified persons have made a contribution far beyond an appreciation that can be given in a few sentences. Vellore Christian Medical College appealed to its supporting mission bodies for a heart specialist to be sent for a period of three months to introduce his method of operation to students there. Boards were asked also to make available the instruments required for such operations. To such requests there is always a ready response.

These exceptional missionaries are few in number; they are not commissioned by the church. It is the commissioned missionary, going out young, learning the language, and making himself at home in the culture of a new land, who is most needed.

There is somewhat less general opposition to the presence and work of missionaries on the part of antagonists now than last year. Restrictions in securing visas, however, continue. A missionary, to qualify, must be highly prepared in his particular field of service; he must not replace an Indian if one is available with equal qualifications. There must be assurance through local government authorities to the India Central Government that the new missionary is required for the work to which he has been invited.

Christianity is an expression of the creative power and goodness of God working through His believers. Wherever committed Christians serve, a new way of life becomes evident. We see examples of this all over India. A center, such as Nur Manzil Psychiatric Center in Lucknow for those with mental problems, wayside clinics, public health work, rural hospitals and dispensaries are a few examples of this expression of Christ's love working through His followers.

Modern missionaries will find other ways of pioneering. On the list of missionaries requested by the conferences in India are the following: young women with preparation for rural work, including the ability to supervise elementary schools; nurses with college degrees and administrative experience; doctors and surgeons of many specialties; laboratory technicians; an occupational therapist; English professor; a college librarian; a bio-chemist interested in nutrition and research; a psychiatrist; home economics teachers, and others.

Those who are called by Christ to serve Him in India should not hesitate to go. Applications for service should be sent to Miss J. Marguerite Twinem, Office of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

COOPERATIVE WORK *in the* DOMINICAN REPUBLIC

by IONA S. HENRY

An open letter to her niece and nephew

The Evangelical Church and Book Store are located in the heart of Ciudad Trujillo.

Dear John and Lisa:

I have just returned from a most interesting trip and want to give you some of the impressions I received while on this journey. I visited the Dominican Republic which lies southeast of Cuba in the Caribbean Sea. According to late figures, 14 per cent of the land can be used for crops such as sugar cane, coffee, cotton, and bananas. The central part of the island has high mountains reaching to ten thousand feet and wide coastal plains are around the edges of the island. A heavy rainfall produces a jungle-like growth of vegetation and the average temperature ranges from seventy-four degrees in the winter to eighty-one in the summer. The island is in the path of the tradewinds but also of the hurricanes and has made many visits from those severe storms.

The history of the island is fascinating. Christopher Columbus stopped here on his voyage and became very fond of the port which is now the chief city, Ciudad Trujillo. His son, Diego Columbus, returned to spend over twenty years of his life in this port. He brought his wife and family here in 1516 and built a beautiful castle for a home and a fortress for defense. I walked through the rooms of this old castle, now restored and filled with authentic furnishings of the fifteenth century. As I sat in richly carved chairs looking out into courtyards of tropical beauty, I could easily imagine myself back in a far more leisurely day when conquering the universe was not a major concern. In the 1500's people were talking about conquering the wonderful new hemisphere that had just been discovered, and Diego Columbus was very proud of his adventurous father.

Today the population of the Republic is approximately 2,450,000, engaged for the most part in agricultural activities. The government is theoretically a Republic but for the last twenty-five years has been governed solely by Generalissimo Trujillo. There is evidence of modern improvement. Wide, well-paved streets and beautiful public buildings indicate a concern for the betterment of the citizens and there has been a decided improvement in the standard of living over the past years.

My reason for being a visitor to the Dominican Republic was to see the missionary work of the evangelical churches. This work is supervised and supported by three denominations—the United Presbyterian Church of the U.S.A., the Evangelical United Brethren Church, and The Methodist Church. In the case of the Methodist, two boards—the Division of National Missions and the Woman's Division of Christian Service—share responsibilities.

The Dominican work, the oldest piece of cooperative Protestant work in the world, was started in 1920. From the beginning, the Dominican people have taken a very active part in this Protestant missionary work. A few Puerto Ricans helped at the very start but now the churches and schools are staffed entirely by native people though ministers have to go to Cuba or Puerto Rico for their seminary training. Teachers have had fairly good college and university training in the Republic and some of them have been fortunate enough to come to the United States for further education.

Years ago a large hospital was built in Ciudad Trujillo by the Board for Christian Work in Santo Domingo. It ministered to the people as long as it was needed but when the government built adequate hospitals for the people and gave state health aid. the evangelical hospital was discontinued. The building is now used for a

school. At the present time seven grades are housed there with a total of 246 children enrolled. One grade will be added each year until the full high school curriculum is offered. There is a great need for schools in the Republic as was evidenced by the fact that long before time for school to begin, classes were filled to capacity. Parents are eager to have their children educated here, not only because they get a better type of instruction but because they have religious training. Bible study and chapel are part of each day's school program.

You, as students from the United States, would see many strange things in this school. All the children wear uniforms: simple cotton suits and dresses. There is rigid discipline and the moment a class sees a visitor approach all immediately stand at attention. The classes are taught in the native language which is Spanish, and English instruction is given part of each day.

This Board for Christian Work has eight schools scattered over the island, twenty-two organized churches with sizable congregations and thirty additional congregations which are not formally organized but meet in homes or small chapels. A self-supporting bookstore in Ciudad Trujillo sells books in the Spanish language to the entire Caribbean area. Senor Julio D. Postigo, the manager, is an able businessman and one of the intellectual and spiritual leaders of the evangelical churches on the island.

Most interesting of all the projects of the evangelical church are the baby clinics. They are located in the slum areas of Ciudad Trujillo and give free medicine and baby care to hundreds of families who could never afford it otherwise. I spent some time in two of them and watched the devoted volunteer nurses help weigh tiny babies, prescribe medicine, and ration out proper baby food. While this was going on another volunteer worker was leading a Bible study class of the mothers as they waited to take their babies to the nurses.

In Barahona, which is the second largest city in size in the Republic, a new medical clinic has recently been established. The clinic building and equipment are simple but the real significance of the effort is found in the fact that it is the only Protestant clinic in existence in the Dominican Republic today. The doctor in charge and his wife were converted a few years ago, baptized, and received into membership in the church in Barahona.

All of this work is greatly needed and the support we give to the Protestant Dominicans is a tie of friendship between our land and theirs.

Many times I have heard friends from foreign lands say that Americans do not appreciate the spirit of freedom which surrounds us in every area of life. After having spent time in the Dominican Republic I can understand what they mean. There is a constant feeling of police surveillance. People on the streets are solemn. Public gatherings have a muted tone and groups of people always seem anxious to quietly conform to the official rules and regulations. One must never even intimate disagreement with policies or procedures of the government. To those of us who come from a land of freedom this is a strange atmosphere in which to live. Never forget your priceless heritage of freedom, children: freedom to worship as you choose, freedom to speak, write or publish as you will, and freedom to choose your type of government and your official leaders. Not only are these priceless gifts but they bestow on us great responsibilities. Our freedoms will not survive unless we guard them.

The evangelical church people of the Dominican Republic know how difficult it is to have freedom of religion and we who accept it with little thought should give prayerful thanks to them for their courageous efforts on behalf of their Protestant beliefs.

These are some of the thoughts that filled my mind, Lisa and John, as I flew back over the beautiful Caribbean waters to my home in the States, and I gave thanks to God for the mission effort which made possible this fine Protestant work in the Dominican Republic.

My love to you both,
Your Aunt Iona

As this goes to press, the political situation in the Dominican Republic is confused and uncertain. Staff people at work in our Protestant projects there are under manifold pressures and faced with difficult decisions. Mr. Maurice Daily, executive secretary, and his wife have served at their post for several years. Señor Alfonso Lopez, superintendent of the school in Ciudad Trujillo, is chairman of the local board. These and others who are responsible for our Protestant work in Santo Domingo need our earnest prayers and intelligent concern.—I. S. H.

Participating in the flag-raising ceremony is a thrill for the youngsters at the Colegio Evangelico Central in Ciudad Trujillo.

Allen Singers watch their director, Miss Winifred Wrisley, as they listen for the chord of the accompanist, Miss Chrystal Baker.

ALLEN SINGERS

by LOUISE WRIGHT

A CHOIR of thirty-four girls appeared before a large congregation in a beautiful church. They sang with rapt attention to their director and in a perfect musical blend. Each girl seemed to be singing in deep humility, sensing the real spirit of the music and the words—"Were you there when they crucified my Lord?" Then in a much softer blend came the same question, and finally, it was repeated so softly the words could barely be heard.

The audience was so quiet that one could have heard the proverbial pin drop. Not a sound marred the holy silence: each listener felt the weight of the words, "Were you there?"

The girls comprised the choir of Allen High School in Asheville, North Carolina. They stood in perfect formation in the choir robes of royal blue. They paid attention to their director, Miss Winifred Wrisley, deaconess at the school. And their ears were tuned to listen for the chord of the accompanist, Miss Chrystal Baker, a U.S.-2 who came to the school three years ago.

The Allen School choir is one of the most popular groups of singers in western North Carolina, not only for their good musicianship, but also for a deep sense of reverence toward music—as if the talent and voice of one performer are merged into the total blend of all voices. Miss Julia Titus, principal of the school, says that it is the school's most important asset in public relations, and that is why Allen allows only its choice students to be members of the choir.

Allen Singers are asked to present programs in churches far and near, both Methodist and other denominations, for both white and colored groups. Many civic clubs, Rotary, and Kiwanis, educational functions, state conventions, all want to have the Allen Choir. Several colleges have had programs and many nearby towns have arranged concerts. Of course, the singers often present programs at chapel exercises in their own school, and have the worship programs at various circle meetings from city churches held at the school. Always during special seasons, such as Christmas, Easter,

A panorama of the work done at Allen School was presented for the North Carolina Conference Woman's Society during its annual meeting at Berry Temple Church in Asheville. Pictured are two Allen staff members and two officers of the Conference (*left to right*): Miss Ruth Walther, superintendent of Allen School; Mrs. W. S. McLeod, president of the North Carolina Conference; Miss Julia P. Titus, principal of Allen; Mrs. Jettie Morrison, vice-president of the conference.

Thanksgiving, and other times, they are in great demand.

The school considers the choir of such importance that it elects the choir members. Not every student can become a member; the requirements are high. She must have no grade below a B, she must be considered worthy of the opportunity of personal growth and development in music. If a member becomes slack about her other school work, she must drop the choir until she reaches her former high standard. Forty-five minutes a day are devoted to choir and this is given a unit's credit for the year. But it *all* depends on the individual girl.

What type of music do they present? All types, says the director. They try to plan their programs to suit the occasion, but most of their singing is a capella. Many outsiders feel that their interpretation of Negro spirituals is best, for their race's heritage is felt in the singing of the great old songs. But the girls themselves enjoy the classical music as much as the spirituals. They do choral reading beautifully —one of their loveliest numbers is "I Believe," by Saint-Saëns.

Miss Wrisley has the personal theory that no one girl is essential to the choir, *all* are equally important. When smaller groups are chosen to present programs to outside gatherings, maybe an octette is chosen. She chooses different girls each time, giving *all* the girls a chance to "star"—and the quality of the music is always the same, beautiful and divine.

A musician might say, "The choir has a *superior* rating;" this is the highest rating given any music club or individual student by a federation of music clubs.

Allen High School is a project of the Woman's Division of Christian Service of the Board of Missions of The Methodist Church. It was founded in 1887 as a school where Negro girls from the mountain section might secure an adequate Christian education. Its enrollment is 140 students.

The spirit of the Allen School is revealed in this prayer which was printed on one of their programs:

> O Lord, I would be great, but not in some spectacular way for world acclaim. Beyond my talents lie outstanding deeds, perhaps. But, Lord, I would be great in faithfulness to each small task Thou givest me; to do the best I can with what I have, for Thy Name's sake. And if, some day, Thou sendest me some task that seems too big for hands that only little deeds have done, I know that what I cannot do, Thou canst, through me, if I but will. And in Thy strength I'll do the thing that is too big for me. Help me, O Lord, to stand approved in faithfulness to every task. Thus, in Thy sight, I will be great. Amen.

Mrs. H. B. Wishart presents a thirty-year service plaque to Mr. Roy E. Montz with the approval of Miss Emma Freeman (*first on left*), director of Campbell Friendship House, and Mrs. F. L. McDaniel.

BOARD MEMBER HONORED

by MRS. JASPER COX

MR. ROY E. MONTZ of Gary, Indiana, a member of the Board of Directors of Campbell Friendship House, was the honored guest at the luncheon following the semi-annual board meeting. His modest spirit and untiring service in church and community affairs in Gary for almost forty years was praised by a number of his colleagues, including Mrs. F. L. McDaniel, a member of the Woman's Division of Christian Service and a former president of the Campbell Friendship House Board, who presided during the recognition ceremony.

On behalf of the Board of Directors, the president, Mrs. H. B. Wishart presented a plaque to Mr. Montz honoring him for his "thirty years of service to Campbell Friendship House." She pointed out that his crowning achievement was his work as chairman of the building committee which planned and supervised the construction of the new gymnasium dedicated in 1956. In offering his thanks to the Board, Mr. Montz characteristically devoted most of his remarks to the projected plans for remodeling and expanding the facilities of the house the better to serve the community.

Campbell Friendship House is completing one of its best years of service. A new feature of the summer program was a day camp conducted by the staff at the Dunes State Park.

TECHNOLOGY ECONOMIC AND SOCIAL

implications for the family

by

J. EDWARD CAROTHERS

Excerpts of an address given at the National Seminar in Greensboro, North Carolina

TECHNOLOGY is the means whereby a human being extends his voice, his sight, his muscular skill and power, his hearing, and all his performing traits. The hammer was a technical improvement over the stone on a stick, but the stone on a stick had once been a decided improvement over the bare fist.

In spite of the fact that technology renders a human being more capable in coping with his environment, some people always feel nervous about the introduction of a new tool for doing things. When the sewing machine was put on the market in 1851 there was a great hue and cry that it would put the hand seamstress out of work. And it did. No doubt many a home was all but economically ruined by the sewing machine when it first appeared.

The same recital of difficulties could be provided for almost every technological advance. Resistance to technological innovation is the intuitive recognition that a new device may destroy old patterns of life and will require new behaviors with the attending risks of the loss of cherished values.

As a matter of fact, technological developments are probably just beginning to get well under way. Until recent months we have been limited by the problem of ignorance with regard to the nature of energy but this basic problem is offering many new solutions today and one may surely conclude that the chief limitation to the development of technical devices is the imagination of human beings. Imagination is the thing the future of technology needs.

The social and economic impact of technology upon the family has always been with us but now more people are affected more deeply and more lastingly. A worker once well qualified for a task suddenly finds his job no longer in existence, his life permanently changed by technological advance. How he manages his change is all important to him and to his family, or—we should begin to say—her and her family!

The Good of Technology

It would be foolish to say that the long-range fruits of technology are bad. The surgical and medical advances of recent years rest heavily upon technical skills involving the invention of new metals, new electronic devices, and special apparatus.

Technical advance in travel, communication, exchange, and other areas is enough to make us feel that technology is almost godlike in its benevolence. We could not possibly manage our social security system without the electronic computer and the modern business machine. We may agree with Professor David Potter of Yale that the Christian ethic waited—and does yet wait—for technology to make it possible. Until there were machines to dig the coal from England's pits, either children were used like animals to take the coal from the narrow seams or the mills of England stood still. Ethics often tend to wait for technical devices to make ethical practices possible.

Family Needs

The impact of technology has hit the family in our country with a social and economic violence terrifying in its promises and threats.

What are the needs which hold adults in the family situation? Among the primary impulses which family life satisfies, the hunger for self-realization and self-discovery through sustained relationship with a mate is near the top of the list. If the fundamental purposes of the family and its personality process are to be realized in significant measure, the family needs a society for which it has a valid and highly emotional feeling of responsibility; self-realization and self-discovery require a deep involvement with society; sense of purpose related to work, play, love, and worship and a sense of security within the society for which it feels responsible and for which it has hope. Without the feeling that society will return basic rewards in exchange for responsibilities carried and hopes built up, the family cannot long sustain its sense of responsibility or retain its vitality of hope.

What Does Technology Do?

Technology has a strange way of destroying the things a family needs for its function. For example, through medical care the family members are spared the agony of disabling illness and premature death. However, the lives of some members are prolonged into the "needless years" and the consequent burden drains away the sense of purpose, the desire to be socially

responsible, and often makes impossible any great sense of security.

The problem of the aged is only now beginning to confront us and the family in the United States is not prepared for the difficulties it must face in a few years. Our program of social security and medical assistance to the aged is not adequate. Our ability to keep people alive long after they have lost their capacity for any degree of normal living is posing problems for the family.

Recreation

Technology has produced leisure for certain sections of our society, notably the hourly worker. The managerial group still works fifty to eighty hours weekly but the hourly workers have time to play.

Currently about one-sixth of our disposable income goes for recreation made possible by technology. We have the money for boats and we buy them. A man who complained about an annual increase of $12 per year in school taxes bought a $2,700 boat the same day he complained.

This year 19 million people are expected to buy fishing licenses; 15 million, hunting licenses; 7 million, tennis outfits. Six million individual golfers will register. There will be 5½ million boat owners and 2½ million skiers. Much of this expenditure is due to advertisers who spent 1.42 billions in 1958 in the name of recreation.

All of this is not merely for the rich. When it comes to recreation, everybody's doing it . . . thanks to technology which gives leisure.

More and more this recreation is taking place on the weekend. Up to now the churches have depended on Sunday to make the gospel clearly known. Many churches which maintain strong programs may be compelled to adapt themselves to this new feature of family life. People simply are not going to stay home from the hills, the lakes, and the streams—or the courts and the links—to attend a number of church services on Sunday. That is, they are not likely to do so unless there is a change in the national understanding of what is involved in recreation. Sunday as a day of rest may still have a fighting chance, but technological pressures are forcing some real changes in the family and consequently in the church.

In the Home

The use of time is becoming an increasingly difficult problem. Hardly anyone has any leisure, despite the fact that machines surround us to do our work. Consider the young mother at home with her brood. She has a washer, a drier, a Hi-Fi, a TV, a toaster, and a freezer. The supermarket sells her everything she needs and usually she has the cash to buy it. Yet she complains that she is never free of her children. Life, for her, is an endless strain.

She is telling the truth. She cannot hire anyone to take over her housework for a few hours or a day. The contemporary mother is confined to the care of preschool children in spite of machinery. We are self-dependent in such measure that we lose the enjoyment of depending on others and having them depend on us.

Perhaps I am ignoring a few signs of hope. Here and there a church has recognized the awful boredom of the house-bound mother with preschool children and offers day nurseries on a share-the-work basis. Where this is being done, a vital Christian service is being offered.

Husbands must also be considered in homes blessed with devices of technology. A husband is a man who comes home from a mysterious place called work. Increasingly it is a place the wife and children have never visited. The husband who has a specified work week of forty hours is not always a member of the union. The husband under pressure and working seventy or eighty hours a week is not always a manager! But wherever husbands work they are increasingly at work with women.

The husband comes home from work (or it could be a wife) to pick up the threads of family life at the end of a technological day. The housewife is fragmented from a full day with preschool children and he is fragmented by a long day of pressures from impersonal sources. It's a far cry from the farmer who comes from the hayfield with a daisy in his hand to give to his wife whose children have spent most of the day chasing chickens in the yard. The picture is overdrawn but the idea is sound.

Under such stress, it is difficult to achieve self-realization and self-discovery, the test of the adequate family; the measure of its success or failure. More skilled assistance is required in the age of technology for members of the family to discover and use leisure for self-realization and self-discovery—in other words, to attain spiritual growth.

The same technology that provides us with a shorter work week also speeds us through the air, propels us over the turnpike, skids us over the water or down a slope. The contemporary picture of the American citizen is a blur of motion. Where shall we go? That is the urgent life question.

Loss of Leisure

The time we thought we gained for leisure has been commercialized through devices which clutter our lives and keep us subject to noise, motion, and distraction. We were not prepared for the leisure which technology offered. We were convinced that work and busyness compose one great virtue. We have had a theology for work but not for the other three things human beings may appropriately do. Many years ago Dr. Richard Cabot defined four appropriate human behaviors as work, worship, play, love, all of which the family needs.

One of the great biblical insights, according to Erich Fromm, suggests that work is the human act of bringing some kind of order out of disorder; that worship is the contemplation of the fact that God is engaged in that kind of act, for he, too, brings fresh order out of the relative disorders of the old.

(Continued on page 19)

Reflections After Retirement

by

MURIEL DAY

REMINISCING is the prerogative, we understand, of those who are retiring (euphemistically called "senior citizens"). So I go back to the beginning of my work with the church and recall the title of the speech made at a conference meeting. The unusual title of "Wise or Other Wise" had been given to me. Mrs. May Leonard Woodruff was present as Corresponding Secretary of the former Woman's Home Missionary Society. She proposed my name to the Board of Trustees as field secretary. Some members insisted I was too young, to which the indomitable Mrs. Woodruff replied, "Time will take care of that," as indeed it has.

"I Wish"

It is natural for one, in looking back over forty-four years of service, to say, "I wish I had done this or that," or "I wish I had said that." This is true; there are certain specific areas I wish I had developed. For instance, if I had it to do over again I would have learned a skill in a modern foreign language. While I thoroughly enjoyed Latin and Greek in high school as well as in college, it would doubtless have been more helpful to have learned to converse in a modern language. Facility in Spanish would have aided me in understanding our Spanish work in Puerto Rico and on the Mexican border, and possibly would have given greater empathy with other cultures.

A recent editorial in *The New York Times* called attention to the importance of the study of language. To quote, "The critics are agreed that one of the drawbacks to our effectiveness (as a nation) in various enterprises is our lack of adequate language foundation. Our professional Foreign Service recognized this years ago and made language training an essential part of preparation for any overseas service."

While I did not ignore the area of recreation, I wish I had continued with certain leisure-time activities such as playing the piano. Even though in the first years of my work I traveled from place to place as field secretary, I could have, with persistence, continued to practice and play and not allowed this skill to diminish.

Another area for leisure time that I wish I had developed was that of a New Year's resolution which was made perennially. Each year I resolved to read at least a book a week. This I failed to do, but I know my life would have been enriched if I had done this consistently.

When I became an executive secretary under the Woman's Division, I resolved that I would strive earnestly to be concerned over the larger policies rather than over details. This I have tried to do, but I think there could have been improvement in this area. In other words, it is tremendously important not to "lose the woods for the trees."

Opportunities

First, of course, I would be less than grateful if I did not acknowledge the opportunity which the church and the woman's organizations have afforded me in the important field of the Christian growth of young people and children.

There are two experiences in which I feel the greatest satisfaction. The first was the opening of the first girls' camp of the Methodist Episcopal Church. It was held at the YWCA Camp on Lake Ontario, and later transferred to Silver Lake, New York. Not without a struggle was it begun. Those who were older thought it was too large an undertaking to have to underwrite it. However, in cooperation with other leaders, we went ahead. One of the older national officers said at the end of the exploratory meeting, "*You* have the enthusiasm, but *we* have the experience." I resolved then and there that I would never dampen the enthusiasm of young people by such a statement, for I would know then that I would truly be in the ranks of senior citizens.

The second opportunity in which I take satisfaction was being dean of the School of Missions at Gulfside, Mississippi for thirteen years. It was a joy to serve and to have the opportunity of introducing the leaders of the Methodist Episcopal Church and the woman's organizations to our Negro friends there. Throughout the years we had the fullest cooperation of Bishop and Mrs. Robert E. Jones. As we see this undertaking in its wider aspects, we know that our policies in the United States greatly affect the entire world. The November 1958 issue of THE METHODIST WOMAN carried an article, "Reverberating Echoes," by Miss Lorena Kelly from which I quote:

> In many parts of Africa, the people are not aware of what is taking place in other countries, but in many other areas, they are. One writer who visited Africa points out that an African Christian layman speak-

ing to the World Council of Churches in session at Amsterdam in August, 1948, said one of the three tasks of the African church was to see that the educated Africans abroad did not return to their countries feeling that Christianity as practiced in Europe and America was great "hypocrisy." . . .

Throughout the world, as people are receiving more and more education, they are beginning to think for themselves. The intermingling of peoples of the world brings together the different religions of the world. People who think for themselves will not reject a religion by which they have been living for centuries unless they find one which more perfectly meets the deepest needs of their hearts and lives, bringing them the recognized dignity of a sacred personality. The hundreds of millions of color will naturally want a religion which gives them a feeling of "being at home" in any Christian group.

Many fine leaders were trained at Gulfside through the years.

Executive Leadership

Sometimes the question is asked, "Are administrators born or trained?" Probably both. The management consultant who recently conducted a study of the Woman's Division of Christian Service recommended that executives should plan to have in-service training. This would indicate that while there are certain basic fundamentals that an executive should have, nevertheless there should be a superstructure of training.

In *The Art of Leadership,* Dr. Ordway Tead has a chapter on "Women as Leaders." There are two pitfalls he admonishes women to avoid. One fault is that women leaders are apt to be unwilling to have strong assistants who might threaten their position. The second fault is that a woman, after asking an assistant to perform something, is apt to stand over her until it is done.

Philosophy

If there has been one goal that I wished to reach, it was to have a balanced life. With this in mind as perhaps an influential factor, I have found and used as a guide the book by Dr. Richard Cabot called *What Men Live By,* whose subtitle is "Work, Play, Love, and Worship."

I recall vividly my visit to the Leprosarium in San Juan, Puerto Rico. As we approached the chapel we heard the singing of the hymn, "What a Friend We Have in Jesus." The words of the Scriptures came to me: "Of them to whom much is given, much will be required." That, too, has been part of my philosophy.

TECHNOLOGY—ECONOMIC AND SOCIAL

(Continued from page 17)

The new forest grows upon the deep soil of the old; one generation stands upon the shoulders of the previous generation. In our worship we stand in awe of the work of God. In our own work we find satisfaction in bringing new order into daily affairs.

In addition to work, worship, and play—we have love. Love takes time. It is a learned behavior and not all people have taken the time to learn it. To love is to enter into the mutual supports of life which favor the process of self-realization and self-discovery. To love is to repent, forgive, confess, and receive absolution endlessly in the human predicament. And it takes time.

Technological advances which promised us time for something besides work did not find us spiritually equipped to play, worship, and love. What have we done instead? We have disguised our guilt with an enormous, monstrous, and damaging involvement in motion, noise, distraction, and busyness. Isaiah did not have our situation in mind when he proposed that our "strength is in quietness" but there has never been a more justified moment for lifting a text out of context than exists in this hour.

The family has suffered losses beyond measure. Children who need long walks in the fields and parks are whizzed on wheels to a place where they ride a boat or a ferris wheel or some other contraption. Men and women who need the great benefits of reading feel guilty if they sit down with a book.

Technology has captured our interest to such an extent that we are spending less and less of our affluence on the things which contribute to the enrichment of our society and the home. Our schools, churches, libraries, parks, and similar "service" efforts are, as Galbraith eloquently demonstrates, simply not getting their fair share of our concern.

The national fascination with cosmic skyrockets is something to behold. Fascination with one aspect of technology can prove damaging to society as a whole. There is always the danger that the energies and resources of many will be diverted from creative and enriching activities to some activity which has little to offer the human race. Some things are more important than others; it is very hard to tell which things are not worth doing at the moment. But the distinction has to be made and technology makes it more difficult all the time.

Meanwhile, the family is involved throughout. The function of its existence is challenged each time a new process is introduced or a new practice proposed.

The church, in assisting the family to make creative use of the imposed changes, must interpret the changes as they emerge in order that the family may not be taken by surprise and found without resources of understanding. It must make changes within its own ministries in order that the life of God in the life of man may be enlivened by worship, instruction, the fellowship of belief, and the service of our Lord, Jesus Christ.

world federation of methodist women

Conference in the Belgian Congo

by EDLEA JONES

WHEN delegates to the annual woman's conference gathered at Pania Tscheko on April 21, a new chapter was written in the history of the Woman's Society of Christian Service in the Belgian Congo. This was the first year that all the African and missionary delegates to the Central Congo Conference woman's meeting were entertained and lodged in a rural village. Previously, all such meetings were held on one of the mission stations.

The village pastor and teachers in the mission-sponsored school moved out of their houses to make space for the lady missionaries. The African delegates were received, two by two, in the homes of the village. To welcome the conference, the whole village was decorated with palm branches, flowers, and banners. The shouts of "Yayu" ("welcome" in Otetela) were so sincere that some of the delegates smiled through tears in acknowledgement.

The theme of the four-day conference was "Women Around the World." Delegates from each of seven districts were responsible for presenting by drama, poster, and display a glimpse of life in other parts of the world. The major part of these presentations were planned and carried out by the African women themselves.

A report on the women of the United States was given by Mrs. Pierre Shaumba, who recently returned from a four-year stay in America where her husband studied at Paine College, in Augusta, Georgia. She told how she learned to walk in high heels, and described the marvelous appliances that do all the American woman's hard work for her. Their personal cleanliness impressed her, and she opined that American women probably wash their hair every day. She was appreciative of American hospitality, too, and reported that in one home where they were received, the host and hostess gave up their own bedroom to them, and put 13-year-old Sammy in bed with their own boys.

Five Congolese women from Tunda District presented a report on women of the Scandinavian countries in a novel way. They sat down to a *coffee klatsch* and questions were put to the guests by hostess Mama Uya Maria.

Women from each district were responsible for one devotional program during the conference and Mrs. William DeRuiter conducted two morning Bible lesson periods.

Teachers and students of the Home Economics School located at Lodja told of the study program at their school. They modeled dresses and jackets which they had made, and showed other items of handicraft done by the students. They delighted the delegates by singing in perfect harmony, and climaxed their presentation by showing slides of life at school. The entire presentation was executed by the girls without any missionary assistance.

Missionaries and Congolese delegates brought their own plates, cups, knives, forks, and spoons, and all had their meals together in a temporary shelter made with palm branches.

The host village provided all the rice and *djese* as a gesture of welcome. Djese is a green vegetable which resembles spinach and is made from the leaves of the manioc plant. It is prepared with pepper and palm oil and is eaten on top of rice. Chicken fried in palm oil was another African dish which everyone enjoyed. Breakfast consisted of oranges or tangerines, rolls or doughnuts, and coffee.

A variety of recreational activities were enjoyed each afternoon by missionaries and Congolese women together.

Four large groups of people traveled considerable distances to share in the conference, and it was very hard to turn them away since the conference was "delegated." The Lodja District has been outstanding in its evangelistic zeal and Christian stewardship. And these uninvited groups demonstrated how far the news had spread that something important was going to happen at Pania Tsheko.

Delegates toured the village one afternoon, and Nurse Dorothy Gilbert, who has delivered hundreds of Congo babies, came upon a brand new baby with its cord still tied with raffia. She inquired how they would treat it, and the village pastor took up some dirt in his hand and said they would rub dirt on it if it didn't heal quickly. Miss Gilbert took time to explain that serious illness can be caused by uncleanliness. In the Congo every contact can be a teaching contact.

At the close of conference, the villagers brought a small antelope for each departing carload of guests, besides bananas and grapefruit.

Throughout the meeting one could sense the universality of God's love for all the women of the world, and the power of that love at work through all the women of the world.

Malaya Meeting

by GRACE LEE

After much planning we had our four-day annual conference at Malacca on April 16-20. To foreigners especially, the conference would re-

semble more of a United Nations Assembly, for the 100 delegates from 38 Societies were of different races and dressed in gay saris, sarongs, cheongsams, and Western clothes. This group of delegates, whose ages ranged from 22 to 62, prayed, discussed and worked together for the Woman's Society.

The day began with a Spiritual Retreat in the church followed by Bible study of *Isaiah Speaks*. There were workshops on stewardship, our role in the community, our responsibility to youth and so on. For relaxation, we had three kinds of hobbies—music appreciation, dramatics, and symbolic movements (I was in charge of the latter). For instructions, we had Officers' Training and I was one of the leaders though I need training myself! Role playing and the usual reports from conference officers and district presidents completed the program. Our hosts, the Malacca Woman's Society of Christian Service, gave an excellent play on Isaiah.

On the last day of the conference, a memorial service was held in remembrance of the late Miss Lydia Urech, Miss Ada Wheeler, and Mrs. Clara Norton Darton, missionaries who had served the Malayan church so faithfully.

My three-year term as conference president came to an end at the conference, and Mrs. E. V. Davies of Singapore, a well-educated Indian lady was elected as the new president. I was, however, not released from the conference work, for they elected me to be representative for the World Federation of Methodist Women.

We are grateful to God for another fruitful year and we pray that His blessings be upon you.

APPRECIATION

for opportunities to serve

by MARY E. GORDON, *retired deaconess*

FOR many years I wished I might be able to do something which would show my appreciation to my church for giving me opportunities to serve the Kingdom of God through the deaconess movement. I entered this particular field of service in June, 1915, in the old Grace Methodist Episcopal Church, Chicago, Illinois. The Chicago Training School from which I had been graduated a month earlier had created in me an insatiable hunger for more training. I began planning at once for college and, eventually, university.

I remember saying many times that I wished to prepare for a professorship in English Bible whether such an appointment would ever be mine or not. I knew that the road ahead would be long and difficult. In 1925 I was graduated from Lawrence College, Appleton, Wisconsin, having earned the degree of Bachelor of Arts. I felt so inadequately prepared that when the president of the college handed me my diploma and said some very kind words to me, I cried.

Four years later, my dream had come true. I held in my hands a diploma from the Gradute School of Boston University awarding me the degree of Master of Arts in the field of English Bible. In September, I became a member of the faculty of the Lucy Webb Hayes National Training School, Washington, D. C., as head of the Department of English Bible. But my desire for training had not been satisfied, so I enrolled in evening classes in American University looking toward the degree of Doctor of Philosophy. The depression cut this dream short.

Back in Chicago, the Rock River Conference appointed me as the Protestant representative at the Juvenile Court of Chicago and Cook County. I entered evening classes in the Extension Department of the School of Social Administration of Chicago University. Then, after a number of years, I was called by the Baltimore Conference to the Board of Child Care with headquarters in the Swartzell Children's Home, Washington, D. C. When conditions in my immediate family made it necessary for me to return to Indiana, I served the local church as a vocation, and, in addition, did child placement under a Community Chest agency.

I retired in September, 1955, and joined the First Methodist Church of Bradenton, Florida. This church stands at the crossroads of the nation. To it come Methodists from every state in the union. Its sanctuary is filled to overflowing with winter visitors. So here in the newly constructed chapel, in recognition of opportunities for service, I placed as my Christmas offering a Baldwin chapel organ. The influence from this lovely room and the mellow tones of the organ will echo across the nation as Methodists visit the west coast of Florida. Long after I am forgotten, this lovely instrument will continue to serve the church and the deaconess movement which I love so much.

Miss Mary E. Gordon stands by the organ she presented to the church.

OBSERVING THE WEEK OF PRAYER

by MARY TIPPS

THE Week of Prayer and Self-Denial—how significant that caption is to thousands of Methodist women! What a glorious line of projects and recipients from all over the world it calls to mind!

The observance grew out of the faith and aspirations of the women of the three branches of Methodism united to make the present Methodist Church. The year 1887 found the women of the Methodist Episcopal Church, South, holding a season of prayer for God's power in the mission work already begun that it might be continued. Eighteen ninety-three marked another call to intercession for missions, this one leading to the establishment of an annual season of prayer. The month of observance varied, but the title accepted was "The Week of Prayer," a name later changed to "The Week of Prayer and Self-Denial" and adopted by the Woman's Society of Christian Service at Unification in 1940. It was placed on the calendar of activities, and the date set permanantly for the last week in October. The dates October 25-31 never vary.

In the old days, yet within the memory of many, the members met together daily during the week, prayed, and made an offering for a project. We thus became well acquainted with the far-flung fields and their needs.

Scenes from the projects of other days are etched upon the minds and hearts of many Woman's Society and Guild members. One of my own clearest and dearest is the MacDonell French Mission School at Houma, Louisiana, in the *Cajun* country. I see in my mind's eye the picture of the dignified white frame buildings, the beautiful oak tree, and the school girls sitting on the lawn. I was not satisfied until I later saw with my own eyes these bright young folk from the drab house boats going ashore into a new world!

Other old pictures are almost equally as vivid. I ask myself why the memory of some earlier projects is greener than some of the more recent ones. The answer comes clear: First, I prayed daily for them; second, my offering in those scant days was sacrifical, I shared!

We accept the fact that we are living in a new day. Family life is complicated with many interests so that a daily meeting does not seem feasible. This should not limit, but rather enhance the celebration. We still observe as many days, the only difference being that there are only two days for general gathering. Yet every day is designated for private prayer for a project. This means increased planning for preparation of the general observances. The literature is designed for participation in a Quiet Day (or Quiet Time) with a booklet for guidance; and a program meeting for information, to be adapted from *The Leader's Hand Book*. The Prayer Card is for private daily guidance. The genius of the general meetings lies in the adaptation of material—not sketchy allusions from the printed page, but well prepared presentations, with balance and emphasis.

Advance Planning

Advance planning is the secret of success. This necessitates attention to two matters: the early placing, by the Committee on Program of the observance in the calendar of the local Woman's Society, and the prompt receipt of the free packet of material, "The Week of Prayer and Self-denial" by the local Secretary of Spiritual Life. Conference Presidents, Secretaries of Literature and Publications, and Spiritual Life should agree on the most expedient way to assure the swift and sure delivery of this packet to the local Secretaries of Spiritual Life. This enables the early ordering of necessary additional literature.

There are many ways to hold impressive Quiet Days (and Quiet Times) and program meetings. Especially where Societies and Guilds unite, the Sunday evening hour, or the Wednesday Prayer Meeting hour are sometimes used even with quiet meals being served. Whatever the manner of the general meetings, there is one feature which can be the same all over the world—the daily praying in private with the Prayer Card, and pictures from THE METHODIST WOMAN and WORLD OUTLOOK before the pray-ers; and the making of a *sacrificial gift* by each member. If these could be observed we should feel again the force of the Master's words: "give, and it shall be given to you; good measure, pressed down and shaken together and running over . . ." (Luke 6:38)

One of these days the 1959 projects should be etched upon our minds and hearts:

In the United States:

Town and Country Work

Dulac Indian Center, Dulac, Louisiana—multi-purpose community building; Valley Institute, Pharr, Texas—community center facilities; equipment funds for rural church and community workers.

In Other Lands:

Africa

Literature; schools and staff houses; Christian social centers.

The materials are adequate—yes, thrilling: (1) a Poster, 10 cents; (2) Offering Envelopes, free; (3) The Prayer Card, 3 cents, or 50 for $1.25; (4) *The Leader's Hand Book*, 15 cents; (5) *The Quiet Day Booklet*, 15 cents, or 10 for $1.25; (6) *The Worship Service* (to be used at the program meeting), 5 cents, or 10 for 35 cents.

CIRCLES *Worship and Program Suggestions*

A DIAMOND JUBILEE FOR MISS LIBERTY

A Program on World Refugee Year by MARGARET BENDER

CALL TO WORSHIP: Matthew 11: 28.

HYMN: "Rise Up, O Men of God" (*The Methodist Hymnal,* No. 267).

RESPONSIVE READING: "The Joy of Deliverance" (*The Methodist Hymnal,* p. 600).

TALK: Miss Liberty has reigned over New York Harbor for seventy-five years! During most of this time she has been the symbol of escape and liberty and opportunity for the oppressed and the disadvantaged of many lands. "Give me your tired, your poor, your huddled masses yearning to breathe free . . ."[1] Perhaps today Miss Liberty is a little lonely in spite of the joy with which the citizens of the United States greet her as they return home from their travels and in spite of the fact that she is one of the big tourist attractions—for her real task of greeting the "homeless, tempest-tost"[1] people is greatly diminished. She no longer has much opportunity to offer shelter to the homeless.

Interestingly enough Miss Liberty's anniversary coincides with the establishment, through the United Nations, of a World Refugee Year which began June 30, 1959. The idea of World Refugee Year began with four Britons who launched it in a British political magazine. The idea caught on and came to the United Nations as a resolution, and was enthusiastically approved. Thirty-one nations are actively cooperating in this program.

Who Are the Refugees? This century has been called the century of the homeless man. During the last fifteen years more people have become refugees than during any other period of similar length. Many refugees who became homeless early in this period have not yet been settled; events bring new refugees every few months; and, to complicate the matter still further, many refugees whose trouble antedates the Second World War have not yet found places. One million refugees in Hong Kong; one million in Calcutta; 28,000 still in refugee camps in Greece, Austria, West Germany, and Italy (18,000 of whom have spent at least ten years in these camps); 963,958 registered Arab refugees; 180,000 Algerian refugees in Tunisia; 12,200 Tibetan refugees in Northern India—this is a roll call of the major spots in the world where refugees face a difficult present and an uncertain future, in spite of the best efforts of the United Nations and of the government of the countries where they live.

What Will Happen During World Refugee Year? During World Refugee Year interest will be focused on refugee problems; governments, voluntary agencies, and the general public will be encouraged to increase their contributions to refugees. An attempt will also be made to give additional opportunities to refugees to solve their problems through voluntary resettlement, reparation, or integration into the countries where they now live.

In the United States the Committee for Refugees has recommended to the White House that this country adopt the following:

(1) A Federal appropriation of ten million dollars over and above present outlays for refugee programs; (2) generous government allocation of additional surplus commodities; (3) new legislation permitting the annual immigration of 20,000 refugees beyond those authorized by existing quotas; (4) intensified action by voluntary agencies in their continuing programs and in their efforts to raise from the American people during the Year at least twenty million dollars over their normal campaign goals for refugee aid.

DISCUSSION of things that might be done by your circle during World Refugee Year, such as:

1. Study possible changes in the McCarran-Walter Act that would aid refugees on a long-term basis as well as in the immediate present. Note the actions of the Woman's Division and of the Board of Missions in this respect. (See *I Lift My Lamp,* available from Literature Headquarters, 25 cents.)

2. Secure copies of *Hong Kong, Widening Horizons* (Literature Headquarters, free for postage). Remember that Woman's Division workers often deal with refugees in other places—Korea, Karachi, Pakistan and Calcutta, India,—and recognize the significance of our pledge to missions through the Woman's Society or Guild as part of our contribution to World Refugee Year.

3. Since The Methodist Church contributes to refugee work through MCOR, discuss with your pastor ways in which your church can help in the program for World Refugee Year.

4. Ask circle members to watch the newspapers and magazines for articles about refugees and bring these to meetings.

PRAYER AND BENEDICTION

Quiz—based on articles in this issue.

1. **State purpose of the Wesleyan Service Guild.**
2. **Give dates of Week of Prayer and Self-Denial.**
3. **"What do men live by"?**
4. **"Most important asset." What? Where?**
5. **Identify Mrs. Pierre Shaumba, Grace Lee, Chrystal Baker.**
6. **How is the Campus Secretary of Student Work chosen?**
7. **Give new address of the Board of Missions after November.**
8. **What are *burkhas, djese* and *Yayu?***
9. **What happened at Greencastle?**
10. **What are some of the qualities of a good committee member?**

[1] From "The New Colossus" by Emma Lazarus, and inscribed on the Statue of Liberty.

For Want of a NAIL

A One Act Play . . .

by
NORA GELVIN SMITH

CHARACTERS:

MRS. LATE *(Secretary of Promotion in Porterville Woman's Society)*

MRS. WAIT *(any district secretary)*

MRS. EARLY *(Secretary of Promotion of Goodville Woman's Society.)*

OFFICERS *and secretaries of Goodville Woman's Society*

SCENE I. (Mrs. Late *is seated at the telephone*) Hello Esther, this is Irma Late. I have just finished cleaning a closet and putting away the summer clothes. *(Pause)* Oh, yes, I always use some moth crystals even with summer things. I think it is safer. I never do have any moths. I mustn't keep you, Esther. I know you are busy too. Oh, these fall days, there is so much to do it wears me out thinking of it. *(Pause).*

I really called to ask you when the first concert of the series will be? Oh, its tonight the fifth of October. *(Pause)* Is this the fifth, Esther? Oh, I'll say good-by—there is something I have forgotten. Bye now. *(Hangs up receiver. Puts hands to head.)*

The fifth of October, and I haven't sent our Woman's Society of Christian Service reports. Why doesn't the President ever remind me or one of the secretaries? I'll call Mrs. Graham right away. *(Dials)* Mrs. Graham? This is Irma Late. Our reports haven't gone! Oh, I wish you had reminded me. Oh, you forgot it too? They *should* go on the first. I've just been so busy with my fall cleaning, it slipped my mind. I'll get the report blanks out and get the car and take them around. "Better late than not at all," I always say. Bye Bye. I'm on my way.

SCENE II. (MRS. WAIT, *District Secretary, seated at table making out a report.) (Speaks)* Why don't I hear from Porterville? Here I have waited all this time hoping that I would get their report. I would have had a 100 per cent report to send to the conference if they had only sent theirs in. Why do they do it? Now my report won't reach Mrs. Ever Ready on the tenth. She may blame me for it. I believe I will call her and explain. *(Dials operator and puts in a call for* MRS. EVER READY. *Holds phone and taps foot.)*

Hello, hello, Mrs. Ever Ready? This is your District Secretary, Susan Wait. I am sorry about my report. It is going to be late. I have waited and waited for the Porterville report, because it would have made a 100 per cent report to send you. It hurts me that some of our women have no sense of responsibility about their offices. *(Pause)* Yes, I know that your report to the jurisdiction secretary will be late and that will make hers late to the Woman's Division. *(Pause)*

Yes, *(slowly)* I do remember that old rhyme "For the want of a nail, the horseshoe was lost. For the want of a shoe, the horse was lost." *(Pause)* How did the rest go? Oh yes, "For the want of a horse, the rider was lost. For the want of a rider, the army was lost, and for the want of an army, the battle was lost. All for the want of a horseshoe nail."

I see the application all right, and I shall never be gulity again. I shall send my report on time. I guess I am the shoe, and I certainly need those local nails to keep me going. Thank you for the thought. Good-by. (MRS. WAIT *hangs up the receiver.)*

That was a long conversation. I can't ask the district to pay for it. I'll just cut down on something and pay for it myself. It was worth it.

SCENE III. (MRS. EARLY, *Goodville Secretary of Promotion, enters with officers and secretaries—all are chattering.)* MRS. EARLY: Women, I have called you together in plenty of time so that our report will be in the hands of the district secretaries by the first of October. In these busy days, we can't be sure that anything will arrive on time. Let's sit around this table. Every one is here, and I think we can get the reports done soon. Before we start on them, let us bow for a few minutes of silent prayer, asking our Father for His guidance in all that we do. *(All bow their heads.)*

Now, then, here are the blanks, both the annual and the ones for the first report last year. *(She hands out the reports.)* And here are the blanks for this report. Let's do them in pencil first, and copy them in ink. Then they will be more easily read. We will talk over together the reports so that we can help each other.

VICE-PRESIDENT *(speaks)*: Mrs. Early, let us check the membership together and with last year's report.

MRS. EARLY: Yes, when two reports differ on the same item our District Secretaries get confused.

SECRETARY OF MISSIONARY EDUCATION: There are so many things to report, I am glad we don't report money.

TREASURER: Yes, my report has already gone in, since treasurers must report quarterly.

SECRETARY OF CHRISTIAN SOCIAL RELATIONS: I report membership, so I will check with you two, Mrs. Vice-President and Mrs. Early. I am anxious, too, to report our activities and studies. I must check with Missionary Education and Spiritual Life too. Why do all three of us have to report the same thing?

MRS. EARLY: Of course, there is overlapping, because we are all interested in the total program and not just our own line of work.

SECRETARY OF LITERATURE AND PUBLICATIONS: I, too, report membership. It is 250 now, isn't it, Mrs. Early?

MRS. EARLY: Yes, it is now. A couple of women went into the Wesleyan Service Guild recently. There are many other women in the church and community whom we must seek out for members. We must try to interest the women who have retired and the young mothers.

SECRETARY OF LITERATURE: And we must work on the subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. We should have more than we do. The magazines give so much valuable information for our secretaries and for our programs. We must help the women see the importance of them.

SECRETARY OF MISSIONARY EDUCATION: Maybe we should give a plug for them in every meeting. They certainly carry missionary education materials.

SECRETARY OF SUPPLY WORK: And there is much that would help the women understand about Supply Work.

MRS. EARLY: Cash for Supply Work is an "over-and-above gift"—a love gift—but it does help the work. We need to remember that all askings come through the Finance Committee. But Local Church Activities should have a good report.

LOCAL CHURCH CHAIRMAN: Yes, we did more during the summer. We helped the Greeting Committee at the church, and we arranged for cool drinks for the children at the vacation school. We have cooperated with the pastor in naming committees to strengthen fellowship in the church. We want to be sure that we have everything reported.

MRS. EARLY: If our reports are ready, I think we can finish them in ink. I have the envelopes ready for you to send them right off, and then I want to read you a letter from one of our district secretaries. But please don't think I am boasting.

"Dear Mrs. Early: I want to thank you from the bottom of my heart for your prompt reporting to me. You cannot know what it means to a district secretary to feel sure that some reports will always be on time. Yours are. You are like the Rock of Gibraltar for I know I can depend on you. The other day I was talking to the conference secretary, and she gave me an idea of the importance of prompt reporting. She compared it with the old poem that was printed years ago, McGuffey's maybe. I don't know. This was it:

For want of a nail, the horseshoe was lost.
For want of a shoe, the horse was lost.
For want of a horse, the rider was lost.
For want of a rider, the army was lost.
For want of an army, the battle was lost.
All for the want of a horseshoe nail.

"Do you get the connection? I am sure you do. If all local Societies realized that each of them is the all-important nail on which all else depends, I am sure they would take their responsibilities more seriously and never fail to report promptly. As far as Goodville Society is concerned, this battle that the Woman's Society of Christian Service is waging against sin, ignorance, disease, and hunger all over the world, because people do not know Christ and His love, will never be lost. More power to you and your Society. Most sincerely, . . ."

(The women all look pleased and someone remarks): You deserved that appreciation, Mrs. Early. We appreciate your work. You certainly keep us all on our toes.

MRS. EARLY: I don't do it alone. If you women did not come together to make out the reports, we would not get them in on time. It is working together in Executive Committee and in the Woman's Society which makes the difference. Now let's have a cup of coffee.

Helping Hands Reach Out to a Handicapped Child in Newberry Avenue Center Nursery School, Chicago, Illinois.

Susan Mirin, 4 years old, and her twin sister were both born blind. In spite of Susan's handicap, she is curious, sensitive, and responsive and has indicated the need for the stimulation of the companionship with normal children, to assist in her social and emotional growth.

NEW AND FURLOUGHED MISSIONARIES' CONFERENCE

This is the Woman's Division section of the Fourteenth Annual New and Furloughed Missionaries Conference of the Board of Missions, which was held at DePauw University, Greencastle, Indiana, June 15-21. About 435 persons were present, including more than sixty missionaries of the Woman's Division of Christian Service, missionaries of the Division of World Missions and their families; staff from Board of Missions headquarters in New York and nationals from overseas. The conference was sponsored by the Interdivision Committee on Foreign Work. Highlights included the retirement ceremony for ten missionaries, commissioning of six new missionaries by Bishop Cyrus B. Dawsey of Columbia, South Carolina, a retired bishop of the Methodist Church of Brazil (among those commissioned: Miss Jennie Jo Warriner, San Diego, California, a Woman's Division missionary to Korea); panel discussions; a series of lectures on the Holy Spirit by Dr. Eugene L. Smith (general secretary, Division of World Missions); daily Bible study groups; and a program on home base interpretation for the missionaries sponsored by the Joint Section of Education and Cultivation and the Editorial Department of the Woman's Division.

Among the missionaries from Latin American countries at Greencastle were Miss Olivia Dickhaut, R.N. (*left*), Sanatorio Palmore, Chihuahua, Mexico, and Miss Christine Hackman, Lima High School, Lima, Peru.

Methodist Photo Service

Miss Patricia Lucille Meyer of Southern Rhodesia (*right*) and Helen Hodgson of Mexico attend a group meeting of missionaries. Miss Meyer is a three-year missionary, going out this fall.

SERVICE FOR RETIRING MISSIONARIES

Ten retiring Methodist missionaries, who have given a total of 379 years in mission service, were honored at a special ceremony during the closing session of the Furloughed Missionaries Conference held on the campus of DePauw University, Greencastle, Indiana.

The missionaries come from eight states and have served in seven countries. Eight are missionaries of the Woman's Division of Christian Service and two of the Division of World Missions.

A tribute to each of the retiring missionaries was read by Miss Lucile Colony of New York, executive secretary for India, Pakistan, and Nepal of the Woman's Division of Christian Service. She spoke and presented missionary pins to the nine women and one man on behalf of the Board of Missions. The emblem is designed in deep blue etched with gold, bearing the name of the Board of Missions of The Methodist Church, a cross, and the great commission —"Go ye into all the world and preach the gospel."

The recognition ceremony was a part of the closing service at which time seven new missionaries were commissioned by Bishop Cyrus B. Dawsey, retired missionary bishop from Brazil.

The missionaries honored are (*first row, left to right*): Miss Grace Bates, Columbia, Iowa, educational and evangelistic missionary to India for 38 years; Miss Anna Buyers, Sunbury, Pennsylvania, missionary nurse to India and Pakistan for 31 years; Miss Grace Honnell, Horton, Kansas, educational missionary to India for 40 years; Miss Edna Hutchens, Indianapolis, Indiana, educational missionary to India for 39 years; Miss Martha McCutchen, Kearney, Nebraska, missionary to China, Malaya, and Sarawak (Borneo) for 41 years.

(*Second row, left to right*): Miss Orvia Proctor, Joplin, Missouri, evangelistic and educational missionary to China and Burma for 40 years; Miss Florence Salzer, La Crosse, Wisconsin, educational missionary to India for 38 years; Miss Charlotte Westrup, Woodbine, Kansas, missionary nurse to India for 32 years; the Rev. and Mrs. Daniel Lander Betts, Belton, South Carolina, educational and evangelistic missionaries to Brazil for 40 years.

Miss Clara French (*center*), Executive Secretary for Southeast Asia and China, meets with missionaries from that area in a group discussion.

Miss Eleanor Warne, a Woman's Division missionary in Japan (left), and Mrs. Marianna Peterson, a Division of World Missions missionary to Brazil.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

When September comes the many important responsibilities related to the new *program year* begin to crowd our schedules. Choices must be made! Already your Committee on Christian Social Relations has probably met and decided what phases of the program will receive your major emphasis in the year ahead. For the fall months you have decided —*or have you?*—to give special attention to:

(a) Planning *within* your Committee on Program for the important activities and responsibilities related to the study, *The Role of the United Nations in World Affairs.* In many local churches this study has been scheduled as a fall study. In some it has been planned as a "church-wide" study with men, women, and youth participating. Many pastors are working with Woman's Societies and Guilds in making this study serve the total church. The *Guide* for this study (available at Literature Headquarters, price 35 cents) gives wonderful resources and suggestions that will enrich your study.

You are keeping in mind also the special days that have pertinence to this study—United Nations Day, October 24; World Order Sunday, October 25; World Community Day, November 6; Human Rights Day, December 10.

(b) The July-August issue of THE METHODIST WOMAN and the following pages of this issue will provide helpful resources and suggestions for your emphasis on United Nations.

(c) When this issue of THE METHODIST WOMAN reaches your desk the 1959 election will be only two months away. In many places there will be local, state, and national questions under discussion. Votes will need to be cast on issues and candidates.

Citizenship Brunches for discussing issues may be helpful—and it may be your responsibility to initiate plans for this purpose. In most communities other groups *within your local church, the community,* and *from other denominational bodies* will be eager to have representatives share in these.

(d) What's new at Literature Headquarters that you will want?

Activities for 1959-60. Free for postage. Why not secure enough copies for your Committee on Christian Social Relations *and* the Committee on Program.

Resources for use with your study on *The Role of U.N. in World Affairs.* Be sure to order the text and *Guide* for this study! Check the *Guide* for new resources.

The big, new *United Nations Wall Chart* in color. Price 35 cents.

A Christian's Primer on the United Nations and Africa, price 35 cents. (This is the fourth primer in this series. You will want a complete file! The other three are on U.N., Human Rights, and Technical Assistance — each 35 cents.)

Five Issues in Search of Discussion, price 35 cents. This booklet includes five dramatic presentations which can be used as a basis for discussing such issues as Housing, Refugees and Immigration, U.N., Working Women, and Barriers to Understanding.

Your U.N. Worked for Peace in 1958-59. Free for postage. You may wish to secure this in quantity for distribution to your local congregation on World Order Sunday or on the Sunday nearest U.N. Day, when possibly your pastor will preach a sermon emphasizing responsibilities of Christians in building a good world. Any such distribution would be under the guidance of your pastor.

(e) Many local Societies and/or Guilds will want to secure the following as soon as possible for use with your U.N. study and in many other ways: (Note: Sometimes districts and conferences may have these available for use of local groups that do not wish to purchase them for their own use. Check with your District Secretary of Christian Social Relations about this?)

1. *We the Peoples of the United Nations*—A color filmstrip prepared specifically for the 1959-60 study theme, "The Role of the United Nations in World Affairs." Includes a short history of the U.N., describes important U.N. functions, introduces some outstanding U.N. personalities, and presents varied problems confronting the U.N. Sale only, $4.00.

2. A record—"The U.N. Has Been Here." Message by Margaret Rigg Bender, observer at the U.N. for the Woman's Division of Christian Service. Mrs. Bender relates human interest stories of the U.N. Record runs for approximately twenty minutes and may be used in two parts. 33⅓ rpm long-playing. Sale only, $1.00. Order from the Office of Visual Education, Room 840, 150 Fifth Ave., New York 11, N. Y. Make checks payable to the Woman's Division of Christian Service.

The months ahead will provide new opportunities for us to work for a better world. God grant that we may use the time wisely.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

LET'S VISUALIZE IT

UNICEF REPORTS TO THE GENERAL ASSEMBLY

A SPOT DRAMA FOR U.N. DAY

DIRECTIONS: For the purposes of this spot drama assume that the audience is the General Assembly of the United Nations, convened in its regular yearly session. The time is the period during which it is customary for the Assembly to hear the reports of its various organs. Since UNICEF is not a specialized agency but a creation of the General Assembly which reports directly to it, this is an important report.

This spot drama is suitable either for presentation on a regular stage or in the more informal "theatre in the round" style in which the chairs for the audience are arranged around a central stage area. Although it is not necessary to be too precise or formal in arranging these chairs for this particular type of performance, it is necessary to leave two aisles open for entry and exit when needed.

Remember that in a theatre in the round type of performance it is necessary to have some of the audience see only the backs of certain actors. Compensate for this as much as possible by having different parts of the drama played facing in different directions. For instance, the UNICEF official may face in one direction and each of the spots be played facing in another. Careful planning ahead is important.

On a stage you may wish to use the high dais as well as the podium. On the high dais sit the President of the General Assembly with the Secretary General, Dag Hammarskjold, at his right and the administrative assistant, Andrew Cordier, at his left. Below this dais is the podium from which all speakers address the General Assembly. At either side of the podium will be located the two "spot" areas where action will take place. The reader will either be at the back far right of stage or, if acoustics permit, simply a voice coming from off stage. For this purpose it may be desirable in some cases to record the voice of the reader on a tape recorder and simply have it played at appropriate times.

Either stage or theatre in the round production spotlights will be needed. If you are going to use a stage with regular spotlight equipment, this will be very simple. You will direct a spot on the high dais when the President of the General Assembly speaks, on the podium when the UNICEF official reports, and on each of the spots when it is active. For the rest of the time all of these points as well as the rest of the stage should be kept dark. The reader is never picked out by spotlight.

If you do not have regular spotlights, secure at least five of the electric spotlights which can be plugged into outlets. One of these may be directed at the podium, one at the high dais, reserving two for each of the spots. If this is not possible, good effects may be secured by stationing people with powerful flashlights at appropriate points where they can direct light at the point where the action is taking place.

In a theatre in the round performance, it is probably best to have the audience imagine the high dais and let the words spoken by the President of the General Assembly come from the distance, either by voice or transcription. Don't worry if you have to use a high degree of "make believe" in this type of production. Tell your audience frankly before you begin that they will have to imagine that they are the General Assembly and that they must imagine the high dais and its occupants. Some of our most modern dramas are doing this nowadays.

In either type of stage you may choose to costume your characters or not, as suits your convenience. Also explain this to your audience ahead of time. If it is briskly and cleverly done there will be a good educational value in the explanations to the audience. Do not make them too long, however.

Note: *The words of the UNICEF representative are for the most part direct quotations from Maurice Pate, director of UNICEF, Dr. Cyrus French, chief of the expanded UNICEF aid to nutrition, and other UNICEF officials.*

PRESIDENT OF THE GENERAL ASSEMBLY: The next item on the agenda is the report of the United Nations Children's Fund, better known to us over the years as UNICEF, a name which, I understand, has grown so familiar that in many remote places it is believed to be the name for milk.

UNICEF OFFICIAL: *(coming to the podium and bowing in the direction of the high dais. In the theatre in the round, he will come up one of the aisles.)* Mr. President, honorable delegates, presenting the report of UNICEF's work in a short time is most difficult. Present and future needs of children are too staggering to be computed or stated in statistical terms. Out of this vast human need the aid that international organizations can give is very small. In fact UNICEF resources can only start or accelerate a few key maternal and child health and welfare developments. May I ask you to try to visualize what that means. Not in terms of our small accomplishments and our unimpressive statistics, but in terms of what these accomplishments mean to children.

First of all there is supplemental feeding. Perhaps that is the first thing you think of in connection with UNICEF because that was our first task—to feed the starving children of Europe at the end of World War II. This is still going on. Millions of pounds of dried milk from the United States which generously provides it from its surplus milk stores, are used in the mountains and deserts, in big cities and in small remote villages, on the continents of Africa, Asia, and South America to complement the diet of nearly four million school

children, preschool children, nursing and pregnant mothers. Vitamins and other food supplements are still provided at many points. Then there is the emergency—

(Spotlight shifts from the podium to the spot at the left where a woman is working with piles of packages.)

READER: Date line, Moga discio, Somaliland, April 8, 1959. Today the government has received the first hopeful news in months of reports of worsening of the drought and of the hunger and suffering that has followed in its wake. Today came the news that UNICEF had granted the request for $339,000 worth of emergency food supplies to feed 250,000 mothers and children in the areas where the drought has been most severe.

WOMAN *(as she sets several packages aside and looks at the papers in her hand)*: Fifteen hundred tons of rice from Thailand on its way, 500 tons of skim milk powder from Canada, 500 tons of lentils and beans—it sounds like music. And these first packages that have come feel like music too, if one can feel music. I never thought I'd want to sing the listings in a bill of lading to the tune of a hymn of joy and thankfulness, but today I do. Oh, Malire, come here. *(A young girl has approached the lighted spot. Her whole bearing is discouraged and weary.)*

MALIRE: Oh, Miss, I had to come to talk with you. I think the children are going to die soon—mother and I do not speak of it but we are both afraid—I can see it in her eyes. They have almost stopped crying with hunger now. I have thought these days that if I just didn't have to hear them cry any more it would be so wonderful but now that they have no longer the strength to cry much, the lack of sound is the most unbearable of all. We have never had a famine like this before. If there were just something that I could do!

WOMAN *(coming over to put her arms around the girl's shoulders)*: There is plenty—we'll need all the hands that we can get now. *(Picking up one of the packages)* Do you know what is in this? Powder to mix milk for those babies in your hut—food for all the babies in the district.

MALIRE *(in an awed unbelieving voice)*: Food?

WOMAN: Enough to keep us going for a long time. Now we must plan how to get the mothers in here—

MALIRE *(still doubting)*: But where could such a thing come from?

WOMAN: From UNICEF. You know, I told you about the fund that the United Nations has for children. They have sent help, lots of it. None of the children will need to starve if we get the word around fast enough. You go and get that started, Malire, while I start to mix milk and get out some of the other things. Tell everyone who can possibly help that I need them. We must work fast.

MALIRE *(turning to go out)*: I wonder how UNICEF knew what it sounds like when hungry children don't cry any more. *(Light goes off on spot.)*

REPRESENTATIVE OF UNICEF: Strangely enough, the kind of hunger and starvation brought about by drought or war is comparatively easy to meet. Hunger is an old story in most of the world. Those who are lucky have enough to eat. Less fortunate ones learn to do with hunger. And then there are those who never feel the pangs of hunger and yet are sick and malnourished because the food they eat is not of the right sort to meet their needs.

Malnutrition is world-wide, age-old and extremely hard to overcome. This is especially true in the underdeveloped countries where it is hardest to overcome it. In these places there is neither the right kind of food nor the people who understand the importance of good food. In these places no one understands what could be done to make the most, nutritionally, of what is available. This is one of the problems that the world must solve if it is to have a good tomorrow. The vast majority of children around the world are born with two great, almost certain bars to health—malnutrition and disease. Protein starvation is one of the most serious bars to the health of children in most of the world. *(The light goes on the right spot where half a dozen women and children are seated on a blanket with several utensils and packages in front of them. One woman is obviously demonstrating methods to them.)*

READER: A protein committee made up of experts from the Food and Agriculture Organization, the World Health Organization and UNICEF is helping governments to develop new food sources of proteins. With a grant from the Rockefeller Foundation they have studied the desirability and production of foods like fish flour, peanut flour, sesame flour to see whether the protein quality is high enough to meet the exacting requirements of children suffering from protein malnutrition and of rapidly growing infants. In addition, all sorts of methods, such as the introduction of a rapidly growing little fish, Tillapea, into new fishponds and into rice paddies during the flooded period, have been used to increase the store of protein foods. Milk drying plants have been established to conserve all sorts of milk, including that of the buffalo. Each year more governments are asking help as they try to find new ways of increasing the available protein foods.

WOMAN *(from spot, as she mixes things in utensil)*: Now we've seen how to prepare one of these foods and I want to tell you about one that you can grow yourself.

WOMAN WITH CHILD *(coming in and pushing baby toward first woman)*: I've brought my baby. I saw the woman that you helped from Krusvi and I thought perhaps you could help my baby. Look at the face. It is as if the

bones were going to come through.

WOMAN: *(looking at the baby and touching the face and arms with gentle exploratory fingers):* What have you fed him?

WOMAN WITH CHILD: I've fed —good meal—all he can eat.

WOMAN: Nothing else?

WOMAN WITH CHILD *(puzzled):* No. It is enough. He is never hungry, but he gets so thin.

WOMAN *(pushing utensil toward one of the women on the blanket):* Take this, Kano, and go on with the demonstration. You know how. I've got to get this baby to the hospital. He is a protein starvation case, but it is too serious for me to handle. While they are working on him I'll get his mother into our classes and when the time comes for her to take the baby home she'll know how to prevent this. *(Light on spot goes out.)*

UNICEF REPRESENTATIVE: I wish I could help you to visualize all of this program on behalf of children. Their needs are so many. So many things are happening in the world that affect children. Some of them make things worse for the children that already have the hardest lot. The growth of urban areas in the underdeveloped countries, for instance, is so rapid that it transfers poverty and underemployment from country to city, together with overcrowding, presence of communicable disease and disruption of the old patterns of family life. UNICEF, together with the Bureau of Social Affairs of the United Nations, has begun pilot projects to find out the best way to help children in situations like these.

Then, there is prenatal care and the need for well baby stations of some sort—more things than I could tell you in twice the time I have. But perhaps the easiest thing to imagine is the help that concentrates on the health of the child. The last chapter in the story of world nutrition will never be written as long as man's hopes reach higher and higher. Some fortunate countries are quite close to their goal of better nutrition for all. Others must work many, many decades before widespread gains can be made. In the meantime, UNICEF must not only work on the nutrition problem but must also work on that other bar to nutrition that we were talking about —disease. If you could just visualize the gains already made in this field and the needs.

READER: Leprosy is the next on the list of needs. Here, for example, is an item—four African territories—the Republic of Chad, the Gabon Republic, Central African Republic, and Republic of Congo—will get allocations of $115,000. This will buy, together with the matching money to be furnished by the governments involved, injection material, 30 vehicycles, 260 bicycles, outboard motors and maintenance equipment. With this help the program will move out to 365 fixed centers and to 329 circuits where cases are treated. When the roads are passable, the help will come by automobile. In the savanna or forest area, bicycles will be the welcome help. In the western zones of Chad and the Sahara Desert areas, horses and camels will be in style and in the marshy sections of Chad and the Republic of Congo there will be need to bring help by motorboat. In this way 126,700 leprosy cases will be helped and many of them discharged as arrested and noncontagious. Leprosy has been one of the great triumphs of UNICEF. Reports show that so far over thirty thousand cases have been discharged as cured.

Then there are other diseases—millions of children protected against tuberculosis with B.C.G. vaccine, thousands of eyes cured of trachoma so that blindness will not develop, malaria lifting its health-taking curse from millions, and then there is yaws—a very ugly, incapacitating disease. *(Light goes on in left spot, revealing a doctor and nurse putting away their equipment after a clinic hour on a mobile circuit.)*

NURSE: O.K., everything accounted for. I'll just put this stuff in the jeep and then I'll be back to help you with the records.

DOCTOR: Do you hear something? I wonder whether we are going to have another patient?

NURSE: It is a little late for that. These people are so afraid of missing us that they usually get here hours before we do. *(Listening)* Anyway, it sounds more like an animal. Better get your gun out. *(As both watch, a boy hitches himself in, using an elbow and his hip muscles.* DOCTOR *and* NURSE *hurry to him, and bend down to examine him.)*

DOCTOR: Yaws! This is about the worst I ever saw—hands and feet so full of sores that they are useless. Talk about the will to live—this boy has dragged himself no one knows how many miles to get here. Look at the dust.

NURSE *(wonderingly):* And fifteen cents' worth of penicillin will let him walk upright and live like other people. Just a minute, doctor, and I'll get the injection ready. *(Light goes off on spot.)*

UNICEF REPRESENTATIVE: I wish you could visualize this job. To Tunisia—blankets for Algerian refugees; to Vietnam—food, clothing and soap; 11 new experimental T.B. treatment centers, B.C.G. vaccine production laboratories for Kenya, Tunisia, Somaliland, United Arab Republic and Thailand. Of the 200 million people exposed to yaws infection in rural areas of the tropical belt, 70 million examined and 24 million treated in campaign aided by UNICEF. Let me just conclude my report by saying that UNICEF's income has increased from $16,000,000 to $23,000,000 in the last five years. If this continues, we can expect it to have reached 32 million by 1963. This amount is small, indeed, when compared with the total needs of the 750 million children living in the underdeveloped countries.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

A MANAGEMENT TEAM

MANY TIMES we think of the job of the Secretary of Promotion as one related only to the organizational functions of the Woman's Society. That is, she must know the way the Society was started, what officers are needed, and what they do. This is true, but in some instances it has seemed that her main function was only to see that reports are made.

I would like to suggest another side to the work of the Secretary of Promotion. I feel that as a member of the Executive Committee, she is one of the "management team" of the Woman's Society of Christian Service. Therefore, she is *one* of the group of women who need three skills if they are to function successfully as a team. These skills are *technical, human,* and *conceptual.*

Technical skills are the skills which help the team of officers communicate with the Woman's Society and evaluate their responses. This includes really getting across to people what they mean by what they say so that the reactions of the members are in accord with the purpose of the Woman's Society of Christian Service. For example, it means that the work and purpose of the Woman's Society is so that when the financial budget is worked out and presented to the Woman's Society, it is explained in such a way that the women will see the needs of the world being met in part by the share they give. It means knowing about the work around the world so that the newspaper articles on Africa, for instance, come alive during the study on Africa. It means seeing the place of "Trick or Treat" as a part of the larger U.N. study. It means knowing that "my community" is a part of the world community so that whatever happens anywhere has its effects on my home town, my church and my family. In other words, by technical skills we mean that there must be knowledge of content as well as of method.

Human relations skills are necessary for the Secretary of Promotion if she is going to work productively with others. She must be able to work with others, reacting sensitively to the ideas and suggestions they present. It is necessary to really listen to what others say to be able to evaluate the suggestions and to fit the ideas into the pattern of the program. There are possibilities for working in all kinds of ideas if one is conscious of the personalities of the members of the Woman's Society with whom one works. This is the place to find women who have talents and to help them develop their gifts in the work of the society. Working together is important.

Conceptual skills are perhaps the hardest to develop. They are the skills that help the secretary see and interpret the work of the local Society in the total church. It is necessary to see the Woman's Society in its relative position to the district, conference, and jurisdiction Woman's Society as well as to the Woman's Division and its world-wide program and to the program of the church.

Such skills will equip a Secretary of Promotion, as a member of the "management team," to contribute valuable assistance to the president and the Executive Committee. As the Secretary of Promotion knows, she is not responsible for the total program of the Woman's Society, but she should be able to look at the Woman's Society objectively. She must see how she can work with the Executive Committee as they all share the responsibilities of the Woman's Society. Thus her knowledge of the Woman's Society work and her objectivity should help her have a perspective of the whole Society and its program. This should lead to greater understanding among all the members of the importance of the Woman's Society of Christian Service and of each member in carrying out the purpose of the Society in the church.

—H. D. H.

REPORT FROM A MEMBERSHIP COMMITTEE

MRS. CLAUDE THOMAS, *Montrose, California*

LAST JUNE, after a lot of serious thought and prayers, we decided something could be done to improve the attendance and membership in our Woman's Society of Christian Service in our local church. The first thing we did was to select a working membership committee (I do mean working). At our first meeting we had such a stack of membership referral cards from our church office that it looked like an impossible undertaking to contact each one. But our committee divided the cards and started the task. After five months we had contacted every woman and had enrolled thirty-five new members. We had a written report on each woman. If she could or could not join or was not interested, we knew it.

We still had something more to

do: make each woman who attended a general meeting feel needed, wanted, and welcome. A hospitality hostess was appointed who welcomes and introduces each new woman, whether just a visitor or a prospective member. The hostess also presides over the birthday table. We honor the ladies who have birthdays during that month at the general meeting. Twice during the year we honored the new members and presented them with mementos of the occasion.

Last October we had a membership brunch for all of the women of the church. To further our contacts with the women, we added to our committee a visitation committee, composed of a chairman and four women, who call on the new women. This has worked so well for the months of November, December, January, and February, we had every woman who joined the church as new members of our Woman's Society of Christian Service. Two of the new women are now Circle Chairmen. We built up one circle, which was about to quit, to a membership of twenty-two and added a new circle of sixteen members.

Another thing that has done wonders for our circles is that we have baby sitters at the church for our day circles. The young mothers can leave their children at the church and go to the private homes for their circle meetings. To further the attendance at our general meetings, we honor night circles, one at a time, at our general meetings. The one honored last month was a huge success with a 100 per cent turnout.

No one person can claim credit for accomplishing what we have for the past year—seventy new members. It is all due to the thoughts and prayers that have come out of our committee meetings. If women just knew the joy gained from committee meetings, the meetings would be so crowded we could challenge any problem.

Calendar of Activities

(All reports should be mailed to district officers on or before October 1.)

CHILDREN'S WORK: Meet with council of children's workers to plan year's work, including missionary education. Attend District Educational Seminar of the Woman's Society. Read Children's Work pages in September issue of THE METHODIST WOMAN and *Child Guidance in Christian Living* for missionary resources and materials. Report to Woman's Society and display current missionary materials.

CHRISTIAN SOCIAL RELATIONS: Hold Citizenship Brunches and continue making plans for the observance of United Nations Day. See pages 28-32.

LITERATURE AND PUBLICATIONS: Order additional material for Week of Prayer and Self-Denial. Make plans for October drive for renewals to THE METHODIST WOMAN and WORLD OUTLOOK.

MISSIONARY EDUCATION: Attend the District Educational Seminar. Begin the study, "The Role of the United Nations in World Affairs." Share an account of a missionary interview in which you or some other member participated.

PROMOTION: Complete plans for your various responsibilities especially in respect to reports. The Committee on Local Church Activities should be ready with carefully worked out plans for making new members and visitors feel welcome and "at home."

SPIRITUAL LIFE: Having received the Week of Prayer and Self-Denial packet from the Secretary of Literature and Publications, study and begin definite plans for the observance. Present Spiritual Life bookshelf and have selected books on display. Present Fellowship of Intercession. (See July-August issue of THE METHODIST WOMAN.)

STATUS OF WOMEN: Bring to the attention of the Woman's Society and Guild the article, "Changing Status—Changing Structure," page 19 in the July-August issue of THE METHODIST WOMAN.

STUDENT WORK: Plan recognition of students leaving for college. If in a college town, plan to recognize college students attending your church. Mail devotional materials to students away from home and to service personnel.

SUPPLY WORK: Check with treasurer on correct amount of Cash for Supply Work before making out first period report.

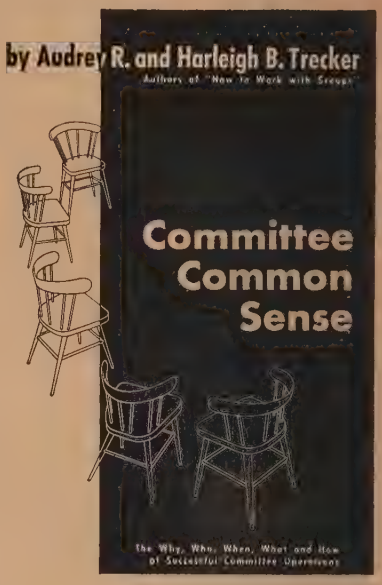
TREASURER: Promote the use of My World Bank in cooperation with the Secretary of Promotion.

VICE-PRESIDENT: Distribute *My Date Book* completely filled out. Present program "A New Year—New Responsibilities" found in *Program Book,* "There's a Light Upon the Mountains."

WESLEYAN SERVICE GUILD: Make personal contacts with prospective members. Plan for Week of Prayer and Self-Denial. Have Chairman of Status of Women bring service activity card file up to date.

YOUTH WORK: Get acquainted with Methodist Youth Fund projects. Order from Methodist Youth Fund, Box 871, Nashville 2, Tennessee, a copy of the Spring, 1959, issue of *The Methodist Youth Fund Bulletin,* which lists projects related to the MYFund.

COMMITTEE CONDUCT



EVEN within the last six hours, a leader in the Woman's Society said in conversation, "We must put more people to work and one way to do that is by having committees." From the days of elementary school on through adulthood the individual is called to take his place with other individuals on committees. Have you stopped to realize that "actually in government, business, industry, education, social welfare, community organizations, and in all forms of corporate existence the committee is the working group through which vital decisions are made"?

How recently have you been asked to serve on a committee? On what committees do you serve by virtue of the office you hold in the Woman's Society? Do you assume some responsibility as a member of a committee concerned with some worthwhile community interest? Because most of us would reply in the affirmative, it is well to look at what it means to be a good member of a committee.

In every Woman's Society, for example, members are appointed to committees. Some of the tasks may be accomplished in a short period of time and a special committee is appointed. They are dismissed with appreciation when the task is finished. Some committees have a more or less permanent job and are called standing committees. A study of the bylaws of the Woman's Society of Christian Service will be a very revealing one in this respect. Let us review the definition of a committee as found in Webster's *New International Dictionary*: "A body of persons appointed or elected to consider, investigate, or take action upon, and usually to report concerning some matter of business, as by a court, legislative body, or a number of persons."

Values Received

There are many good reasons for having committees, and real values received through their work. We note only a very limited number. Every member will have to do her part in order that the Society to which she belongs may realize its purpose, reach its objectives, and carry out its program. Some things will be worked out well by the total organization. Some of the work can be done very effectively by individuals. Other jobs will be done by small groups working together. A committee is such a group bringing individuals together in a common task.

One good reason for having committees is to distribute the work load. More people become interested and concerned when they become involved in a committee assignment. It is another way of committing one's self to a job.

Some women will make their best contribution by serving in a small group. Not every one should be expected to appear on the platform or assume leadership in large meetings. The one who is timid about appearing in public may have talents which are of great value in committee procedures. This is another reason for having committees.

No one person has all the ideas, nor all the answers. A group of individuals will come up with ideas, plans, and solutions which are usually better than those which an individual would reach working alone.

Some of the finest leaders have discovered their skills and capabilities while serving on committees. A committee assignment often gives one a chance to discover something about his leadership ability.

A Good Committee Member

A committee will not fulfill its obligation and do its work with a fair measure of success unless the members have a reasonable degree of qualifications and skills which are needed. It is wrong to assume that all people serve equally well on all types of committees. There will be differences because of the nature of the assigned task. Each committee has a particular function to perform. At the same time, every individual should have the aptitude for working with others to get a job done.

We suggest some qualifications which are required of a good committee member:

1. Be familiar with the purpose of the parent organization.
2. Be willing to enter into the give and take of exchanging ideas.
3. Be willing to stand by until the job is finished.
4. Be open-minded and receptive to the ideas of others.
5. Be alert to see the job to be done in a broad perspective.

6. Be able to make decisions, face their implications, and act upon them.

Sharing Leadership

Committee members are responsible for the welfare of the organization because along with the officers they assume one type of responsibility. Each member helps the small group (committee) and through it the entire organization (Society) to achieve its purpose. Has any one in your Society ever been heard to say, "We have elected the officers, let them do the work"? Do you agree?

Have you some way of letting every member of your Woman's Society know how leadership responsibility is shared? For example, it would be well for every member to have a list of officers, committee assignments, and individual assignments. Actually this is being done in many Societies by use of "My Date Book," a program calendar for local Societies.[1] Some Societies have a program calendar designed for their particular situation.

The individual committee member makes a difference in the degree of success or failure of a committee. When a committee has carried out its assignment, it is fairly certain that individual members have behaved responsibly. The following is a code of conduct for individual committee members.

"As a member of a committee I will:

Accept membership only when I feel that I have the time and the energy to enable me to do the job well;

Attend meetings regularly, and when this is impossible, strive to catch up on what I have missed;

Seek to understand the job assignment of the committee, interpret it to others, and work to complete it in the allotted time;

Participate in the deliberations with preparedness, objectivity, and humility;

Share the time of discussion with other members, and stick to the topic;

Assume responsibility for some of the work assignments of the committee when I feel that I have the ability;

Listen and seek to understand and utilize the ideas of others, many of which may be better than mine;

Help in the making of committee decisions, and support those made by the group;

Evaluate my contribution to the committee, and encourage the committee as a whole to evaluate its own work." [2]

H. L. J.

[1] *My Date Book*, available from Woman's Division of Christian Service, Board of Missions, The Methodist Church, Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 5 cents.

[2] Material used with permission from *Committee Common Sense*, Audrey R. and Harleigh B. Trecker, Whiteside-Morrow Publication, 425 Fourth Avenue, New York 16, New York.

1959-60 Circle Program Topics in THE METHODIST WOMAN.

October: World Refugee Year, page 23, September issue.

November: Thanksgiving, page 24, October issue.

December: Entertaining foreign students at Christmas, see November issue.

January: New Year—Epiphany, see December, 1959, issue.

February: Brother Month, see January issue.

March: Keeping Lent, see February issue.

April: What does General Conference mean to the local Woman's Society? See March issue.

May: My Woman's Society of Christian Service Dollar (Related to Pledge Service), see April issue.

June: Planning the New Woman's Society Year, see May issue.

July: Sun Porch Travel—Tour I Stories about Foreign Fields, see June issue.

August: Sun Porch Travel—Tour II Stories about Home Fields, see July-August issue.

CIRCLE ROTATION

The rotation of circle members in the Woman's Society of First Church, Omaha, Nebraska, inspired Mrs. C. A. Bastow to write the following verses.

Transplanting

Every other year, my plants
From fresh rich soil new strength have found
With growth and vigor much enhanced
From this a general shifting 'round.

Now, as I work I always find
Roots and branches all entwined
They cling . . . reluctant to let go . . .
They've learned to love their neighbors so!

This sturdy plant will always bloom
No matter where we place it.
These brilliant ones must have the sun;
Be careful that they face it.

These violets have been so shy,
Their blossoms should last longer
Crowded by these larger plants
They never would grow stronger!

These plants have many little sprouts;
Let's give them room for growing
A special place for baby plants
With nurses that are knowing.

These little plants, no longer strong . . .
For years and years their bloom
Has brought a sweetness to the air,
Let's have some in each room!

Dear Lord of Earth, please grant that we
Adaptable as plants may be!
Our roots grown firmly in Thy love;
Our branches stretched to Thee above.
Our love embracing all we see;
Each change but strength'ning us for Thee!

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*
MRS. CHESTER B. KNAPP, *Assistant to Secretary*

SUGGESTIONS FOR TEACHING THE STUDY

The Role of the U.N. in World Affairs

by JANE COTTON

TO THOSE who have been concerned with the United Nations from the beginning this study comes as a climax to years of interest. And if it is to promote within the church a moving force for peace, it must grip the imagination of Methodist women, perhaps even men, in local churches. To accomplish this end here are three purposes for the study. First, to show a vital connection between the Christian missionary movement during the past century and the formation and continued progress of the United Nations; second, the support of the churches—not only Methodist, but all major Protestant denominations, Roman Catholic and Jewish—for world organization; third, a need for factual reports, given in appealing ways, to show the accomplishments of the United Nations, the prospects for future usefulness, and to counteract misinformation about the U. N.

Committees planning this study should be at work several weeks in advance of the study date. The *Guide* will be helpful in determining committees needed. The suggestions here form a mere outline for a local church study of four sessions of an hour and a half each. Techniques for presentation and more specific helps will be found in the *Guide*.

Session I. Heritage and Destiny

Following the introduction to the study, spend some time showing the impact of the missionary movement in preparation for the formation of such a world-wide organization at this point in history. This includes the influence of educational, health, and social institutions supported by the church. Next let the class consider the advance work of church groups in this country toward United States participation in the United Nations, their work at San Francisco, and the present support and official observers at the United Nations.

The second part of this session might pose questions and give some possible answers. Will we have a world at peace? What are some of the threats? How can we work for peace? Help the class take a close look at the realities of our world today: The proximity of all peoples—via transportation and communication; the extremes—wealth and poverty in a world of plenty—well-developed governments with economic security—great historical gaps between areas of the world; over all the threat of destruction by powerful weapons. Close the session with the challenge to Christians for responsible action toward the solution.

Session II. Oil and Water

Now we look at the tensions in the world. The recent study of the Middle East is valuable background. Cover as thoroughly as possible such issues as: UNEF, the emergency U.N. force sent to the Middle East; Disarmament, and such related subjects as Peaceful Uses of Atomic Energy and Effects of Atomic Radiation; Refugees, being sure to report on the U.N. Refugee Year which began July 1, 1959; Covenants in the United Nations; and problems of East-West conflict, Middle East, Red China, and any other current issues. This would be an excellent time to present the report on admission of Red China to the United Nations from the World Order Study Conference in its proper perspective. Page 16 of that report contains some statements which might be used as a part of the worship.

Session III. Man, a Responsible Neighbor

Present the aims and accomplishments of the Specialized Agencies of the United Nations. Especially these agencies: WHO, FAO, UNICEF, UNESCO and Technical Assistance. Provide for a time here when members of the class might ask questions about the United Nations to overcome misconceptions. A question box at the two former sessions could be useful. Outline the work of the Non-Governmental Organizations, or the NGO's, at the U.N. Let class members discover their own organizations among them. Include a report on Women and the U.N.

Session IV. Ours the Task

Give this session to practical ways we can help the United Nations. A simulated meeting of one of the councils—the Security, the Trusteeship, or the Economic and Social—would be helpful. One society on U.N. Day last year planned an imaginary U.N. tour in their own church. Another possibility is the presentation of a plan for a community U.N. Day celebration, or of Trick or Treat for UNICEF. A general discussion or buzz sessions on ways to build a greater interest in the United Nations in our own church and community could result in some definite action. In a recent survey of community leaders made by the American Association for the United Nations it was found that a trip to the United Nations changed attitudes far more than all the books, films, and other materials used. Many

(Continued on page 44)

STUDENT WORK

RUTH M. HARRIS, *Secretary*

CAMPUS SECRETARY OF STUDENT WORK

by DOROTHY A. NYLAND

I. *Who is the Campus Secretary of Student Work?*

She is the local Secretary of Student Work, who is chosen by all the other local student secretaries in a community because her church is the nearest church to the college campus. The District Secretary of Student Work should see that each campus has a Campus Secretary of Student Work.

II. *What does the Campus Secretary of Student Work do?*

1. She fills out *both* sides of the local report blanks.

2. She works *with* the Director of Wesley Foundation at state university, or Director of Religious Life at Methodist college campus or other denominational campus.

3. She is a member of the Campus-Church Relations Committee, or Board of Directors of the Wesley Foundation. (See Paragraph 1365 and 1367, 1956 Methodist *Discipline*).

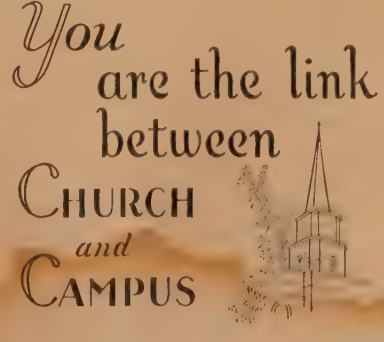
4. She encourages each local student group to select a Chairman of World Christian Community, whose responsibility is to promote the world mission of the Church on the local campus. This should be a part of the World's Student Christian Federation emphasis on the *Life and Mission of the Church.* (See the 1959-60 Program emphasis of Methodist Student Movement). Also order a copy of "Basic Books Reading Course on the World Mission of the Church," from S.V.M., 257 Fourth Ave., New York 10, N. Y., 15 cents a copy.

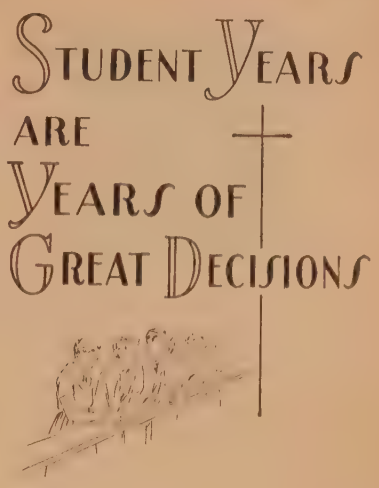
5. She should subscribe to THE METHODIST WOMAN, WORLD OUTLOOK, *motive* and *Concern.* She should see that missionary literature is available for students on the campus.

6. She encourages students to attend church conferences where they hear about needs at home and abroad in the church.

7. Shares the *Methodist Service Projects* * which presents the church's needs. Cultivates concern for work of the church and sends names of the students who are interested to the District Secretary of Missionary Personnel.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.





8. She puts literature on recruitment in college library and vocational counselor's office.

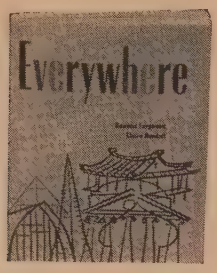
9. She works with the local Chairman of World Christian Community to offer home hospitality to students from overseas, especially during the holidays.

10. She plans program with the Chairman of World Christian Community. Uses the new filmstrip on the *M*ethodist *S*tudent *F*ellowship *F*und (MSFF) and urges the students to participate in this stewardship program.

11. Promotes the World's Student Christian Federation—*Universal Day of Prayer for Students* (the third Sunday in February). The Campus Secretary may arrange deputation teams of overseas students to visit nearby churches, thereby sharing the world mission of the Church.

12. She will use her imagination and come up with ideas that no one has ever heard of before.

13. She will discover that by losing herself as Campus Secretary she has found the greatest joy in serving Christ.



Around the Calendar

Suggested Activities for the Senior MYF in Christian Outreach

September, 1959—August, 1960

IS IT your desire and responsibility to see that your MYF is actively and significantly involved in Christian Outreach endeavors? Are you searching for ideas, ways and means of carrying out this responsibility? Following are some suggestions and resources which may help?

1. *Include All:* During the year *every* member of the MYF should have opportunity to serve on at least one project in Christian Outreach.

2. *Work With* and *Through the MYF Council:* Here is where things really happen. Ideas are presented, plans projected, perfected, evaluated. (Make sure that the Secretary of Youth Work in the Woman's Society of Christian Service is on the council. She has materials for your use.)

3. *Gather Ideas:* Use *Youth Planbook.** Attend workshops in the subdistrict, district, conference.

4. *Discuss* such questions as:

(a) What can we do to spark interest in the missionary work of the church?

(b) Are we growing in our understanding and ability to work through the ecumenical movement?

(c) How can we learn more about the program of the United Nations and the urgent need for world peace?

(d) Is every member of our MYF making a personal pledge to the Methodist Youth Fund? (And paying it?)

(e) Do you know what our money does through World Service?

(f) Have we made a sacrificial effort to meet the needs of the world through giving to overseas relief and reconstruction?

September

1. See that the council appoints a committee to work on the unit for October evening meetings (printed in *Roundtable*) entitled, "Lives That Remind Us."

2. Review the chapter on Christian Outreach in *Handbook of the Methodist Youth Fellowship.** (Paper, 75 cents; cloth, $1.00.)

3. Make plans for the girls of senior high and older youth age to study the work of the Woman's Society of Christian Service in a World Friendship Group of Girls. Use the booklet containing programs and worship services entitled, *From Trails to Highways.** (75 cents.)

4. Send the spring, 1959, *MYFund Bulletin*[2] (listing projects that receive support through the MYFund) to church members in the armed services. Suggest that they visit projects near them and write your MYF about them.

5. Secure new reading books, maps, and other materials for seniors on the current missionary themes, "Africa" and "The Church's Mission in Town and Country." See the leaflet *Missionary Materials for Youth.**

October

1. Make sure that the council appoints a committee to work on the unit for November 1-15 (printed in *Roundtable*) on "The Christian Youth in War and Peace."

2. Urge youth to participate in World-Wide Communion Sunday, October 4; United Nations Day, October 24, and World Order Sunday, October 25. Write to the Board of World Peace, 740 Rush Street, Chicago 11, Illinois, for suggestions for "A United Nations Birthday Party." (10 cents.)

3. Participate in "Trick or Treat for UNICEF." Write to U. S. Committee for UNICEF, United Nations, New York, for free materials. Arrange for the use of the motion picture on UNICEF, "Three of Our Children."[1] Rental, $4.50.

4. Show the film "Alternatives"[1] describing alternatives to military service. Rental $7.50.

5. Discuss in the council plans for keeping the MYF up to date on what their money is doing through the MYFund.

6. Watch church publications this month and next for news of the celebration of 100 years of Protestantism in Japan. Put pictures and articles on MYF bulletin board.

November

1. Invite overseas students at a nearby school to be guests of your MYF at Thanksgiving. Order one copy of the reprint of an article entitled, "Students in Our Midst"[3] by Mae Hara.

2. Make plans with the council for observing World Refugee Year from June, 1959, to approximately June, 1960. Write for a free packet for youth on overseas relief.[3]

3. Present to your MYF the urgent need for clothing for the world's needy people. Send used clothing, in good condition, to your nearest Church World Service Center. Write for list of centers.[3]

4. Send Christmas greetings to missionaries and deaconesses of your church, both at home and abroad, and the missionaries and nationals whom you met at summer assemblies, camps, and institutes.

December

1. Make careful plans in council meetings for the Sunday-morning units in January on "Africa." (Printed in *Studies in Christian Living* or *Bible Lessons for Youth*). Watch for supporting articles on Africa in youth periodicals and *Workers With Youth.*

2. Talk with your minister regarding youth's participation in a School of Missions in your church in January. In the youth section use materials on one of the current missionary themes. See the leaflet *Missionary Materials for Youth* * for lists of books and leader's guides.

3. Observe Human Rights Day, December 10. Write to the American Association for the United Nations, 345 E. 46th Street, New York 17, New York, for free materials on human rights.

4. Attend vocational conferences to learn about missionary and deaconess service and vocations related to world peace. The Committee on Christian Vocations in your church should have information to share with your MYF.

5. Show the film on deaconess service, "Make All Things New." [1] Rental, $6.00.

January

1. In council meeting evaluate the unit on Africa and support the planning committee and teacher in making this unit an up-to-date interesting discussion. Plan for ways to continue interest in what is going on in Africa today (bulletin board, scrapbook, one-minute sketch or story of Africa at MYF meetings.)

2. Have a work party or "shower" to make or collect materials for a school, hospital, or community center listed in *Supply List.*[3]

3. Select a play on missions or world peace to read or produce. Order *Presenting Missions and World Peace Through Drama.*[3]

4. Order a copy of the book *Everywhere: A Look at the World-Wide Church,** by Rowena Ferguson. (75 cents.) Circulate it in your MYF during Youth Week (January 31) and recommend its reading to youth groups of other denominations in your community.

February

1. Confer with the council about using the Lenten service of worship on overseas relief. Write for a free copy of the service.[3]

2. Give resource material to the committee planning for the Sunday-morning session on March 27, entitled, "Into All the World" (printed in *Bible Lessons for Youth*).

3. Discuss in council meetings ways to lend support to the effectiveness of the United Nations. Ask a few interested youth to analyze the coverage that your local newspaper gives the U.N. Make a U.N. scrapbook and share it with other groups in the church.

March

1. Talk with your minister about observing World Day of Prayer, March 4.

2. Check all pledges to the Methodist Youth Fund. The fiscal year for the MYFund closes May 31.

3. Talk with the council about beginning a World Friendship Library or bookshelf for your MYF. See the leaflet *World Friendship Reading for Seniors and Older Youth.* [3]

April

1. See that the council appoints a committee to plan for the unit, "MYFund at Work" for Sunday evenings, May 1-15. (Printed in *Roundtable*).

May

1. Plan a dedication service where new MYFund pledges will be made.

2. Urge members of your MYF attending summer assemblies, camps, and institutes to bring back ideas and plans for strengthening Christian Outreach in your MYF.

June

1. Plan opportunities in MYF morning or evening meetings to learn some of the hymns with world-wide implications in *The Methodist Hymnal.*

2. Plan a World Friendship evening meeting around a campfire. Invite a missionary or guest from another country if there is one in or near your community. Use songs from *Lift Every Voice* (30 cents each from Service Department, P. O. Box 871, Nashville 2, Tennessee. Cash must accompany order). Use a story from one of the books listed in *Missionary Materials for Youth* * or *World Friendship Reading for Seniors and Older Youth.*[3]

3. Make available to worship committees the books *When We Pray,** by Wilmina Rowland (50 cents) and *When We Share,** by Frances Maeda (65 cents).

July

1. Make sure that the council appoints a committee to work on the Sunday-evening meeting for August 28, entitled "A Merry Christmas to All!" (Printed in *Roundtable.*)

2. Visit at least one of the missionary enterprises within your conference.

August

1. Ask youth who attended assemblies, camps or institutes to tell about one way that Christian Outreach was emphasized. Plan ways of using these ideas in your MYF.

2. On appropriate Sundays acknowledge India's Independence Day, August 15, and Malaya's Independence Day, August 31. Offer prayer for the leaders of these two countries.

ALLENE FORD and MAY L. TITUS

NOTE: This article appears also in the September issue of *Roundtable.*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

[2] Order from the Methodist Youth Fund, Box 871, Nashville 2, Tennessee.

[3] Order from Youth Department, Box 871, Nashville 2, Tennessee.

CHILDREN'S WORK

MONA E. KEWISH, *Secretary*

MISSIONARY EDUCATION, 1959-1960

BOYS and girls in The Methodist Church will have an interesting time as they participate in the missionary study groups on "Africa" and "The Church's Mission in Town and Country."

There is an abundance of material available as resources for children and teachers: Church periodicals, church school papers, and lesson materials for Closely Graded Course and Group Graded Materials.

Primary

Primary Group Graded Lessons, [1] January, 1960, will have a five-session unit on "A Christian Family in Africa." Pupils' materials will be found in the Primary Class and teachers' helps are found in *Child Guidance in Christian Living,* 1960. [1]

This unit will be based upon phases of work of The Methodist Church in Southern Rhodesia, such as schools, baby folds, health education and the church.

Primary Closely Graded Courses: [1] The missionary units in this series of lessons occur in the winter quarter (part 2) for all three grades.

Materials on "Africa" may be used with these units. "Homes for All" (Course I, Part 2), "Children Go to Church Around the World" (Course III, Part 2).

Materials on "The Church's Mission in Town and Country" may be used with "Many People in Our Country" (Course II, Part 2.)

Junior

Missionary materials included in Sunday-school lesson materials for use with juniors are as follows: *Junior Group Graded Lessons,* [1] January, 1960. "The Methodist Church in the Congo." This five-session unit is developed to help boys and girls understand some of the changes that are taking place in the Congo; what the church is doing to meet some of the needs of the people; and how boys and girls can share in the on-going work of the church.

Pupils' materials are found in *The Junior Quarterly;* teacher's helps will appear in *Child Guidance in Christian Living.*

Junior Closely Graded Courses: [1] Missionary units in this series occur in the winter quarter (Part 2) for all three grades.

Materials on Africa may be used with these units: "The Bible Around the World" (Course IV, Part 2), and "The Church Around the World" (Course VI, Part 2).

Materials on "The Church's Misssion in Town and Country" may be used with the unit, "A Fair Chance for All" (Course V, Part 2.)

Additional Sessions

It is advisable to hold Additional Sessions in Missionary Education in January, February, and May since these are the months in which the church school lessons and church periodicals carry the missionary emphasis.

The following materials are approved for use in additional sessions:

Africa

Primary

*Along a Congo Path,** by Carrie Lou Goddard. This manual contains a ten-session unit on the Congo. Children learn about the work of The Methodist Church and how they may share in its development and growth in Africa. 50 cents.

*Boloji and Old Hippo,** by Juanita Purvis Shacklett. This book introduces Boloji, a Christian boy of the Congo and gives an interesting picture of child life in African Villages and cities. Children will enjoy reading this delightful story. $1.50.

*A Primary Teacher's Guide on Africa,** by Juanita Purvis Shacklett, may be used with *Boloji and Old Hippo* when reading book is used as a study book. 65 cents.

Junior

*Safari in Africa,** by Carolyn Edna Wolcott. This manual of ten sessions gives boys and girls opportunities to learn how The Methodist Church is at work in Africa. 50 cents.

*New Magic,** by Emma Rideout Booth. This reading book of ten stories for boys and girls is based on the work of Christians in several African communities. $1.50.

*A Junior Teacher's Guide on Africa,** by Frances Eastman, should be used with *New Magic* when this book is used as a study book for Additional Sessions. 65 cents.

In January, 1960, "Additional Sessions for Juniors" in *Child Guidance in Christian Living* will be based on the session development of the Junior Teachers' Text on "Africa" for Additional Sessions.

The unit will continue through February, 1960, and pages in *Child Guidance in Christian Living* will have enrichment materials, suggestions for activities, songs, games, stories, and pictures.

The Church's Mission in Town and Country

Primary

*A Gift of Turtles,** by Ella Mae Charlton. This is a story of a girl and her family who moved into a new community. They joined their neighbors as they, together, built their new church. $1.50.

*A Primary Teacher's Guide** on "The Church's Mission in Town

and Country," by Elizabeth T. McDowell, should be used with *A Gift of Turtles* when this book is used as a study book. 65 cents.

Junior

*The Singing Bridge,** by Rita Puttcamp is a story of a farm family who, with their neighbors, found many new problems when a government plant was built near by. $1.50.

*A Junior Teacher's Guide** on "The Church's Mission in Town and Country" by Doris Demaree will be a valuable help when *The Singing Bridge* is used as a study book in Additional Sessions. 65 cents.

"Additional Sessions for Juniors," May, 1960, in *Child Guidance in Christian Living*, will include a five-session unit based on "The Church's Mission in Town and Country."

This unit will include information about work of the church through TV and Radio; Sunday schools by mail; mobile ministry; community centers and larger parishes.

General Resources

Pictures and Stories

Teaching Pictures for the Primary Class.[1] January, February, March, 1960. Use this set with Primary Group Graded Lessons with the unit on "Africa." 65 cents.

Teaching Pictures for Juniors.[1] January, February, March, 1960. Use with Junior Group Graded Lessons with unit on "Africa." $1.65.

*World Friends in Africa** A picture album of fifteen photographs (9 x 12") with a short text showing Christians at work in Africa. $1.25.

*World Friends: in Town and Country.** A picture album of fifteen photographs with a short text for each showing children of the United States. $1.25.

Pictures and Stories.[1] The January, 1960 issue will include stories on Africa. Stories and pictures on "The Church's Mission in Town and Country" will appear in May, 1960.

Trails for Juniors.[1] The January, 1960, issue will carry pictures and stories on Africa. Stories and pictures relating to "The Church's Mission in Town and Country" will appear in May, 1960, issue.

When Children Give, 1959-60,* is an eight-page folder of pictures interpreting the missionary work in "Africa," and helps to interpret "The Church's Mission in Town and Country." Price 15 cents each; $1.20 per dozen.

*Children's Missionary Giving.** Leaflet interpreting the total program of children's missionary giving. Leaflet gives guidance on channeling of Children's Service Fund and other offerings.

Magazines

THE METHODIST WOMAN.* Each issue of this magazine contains articles, pictures, stories, and news about mission work throughout the world with special emphasis given to mission projects of the Woman's Division of Christian Service.

THE WORLD OUTLOOK * has stories each month about mission work of the church. This magazine is also a good source for pictures.

See copy, May, 1959, issue for special issue on "Africa," and October, 1959, for special issue on "The Church's Mission in Town and Country."

Filmstrips for Boys and Girls

Tumba of Africa.[1] In color, with reading script. Filmstrip pictures daily life and customs in Africa and shows how the church helps Tumba's family as they move from their tribal village to a busy city. $6.00.

Town and Country Cousins.[1] Color, with reading script. Pictures the adventures of rural children and how they prepare for the harvest festival and their plan to share with their country cousins. $6.00.

Our World of Happy Differences.[1] In color, with reading script. Children are helped to develop an appreciation of variety in nature and in people as color, shape, size, feel, and sound, are pointed out in an interesting manner. $5.00.

Filmstrips for Leaders

Growing as World Friends.[1] Color with reading script. This filmstrip emphasizes the purpose of missionary education, helping children to develop Christlike qualities of love for others and to share responsibility in the world-wide mission work of the church. Missionary education is one aspect of Christian education, but cannot be separated from it. This is an excellent filmstrip for use with parents and leaders as a basis for discussion groups. $5.00.

Other Resources for Leaders

*Friends With All the World,** by Edith F. Walker. A well-planned book which illustrates how missionary education is achieved both in the home and church. $1.95.

*Children's Games From Many Lands,** edited by Nina Millen. $1.95.

*Let's Play a Story,** by Elizabeth Allstrom. This gives illustrations and procedures for developing creative activity with children through pantomime, rhythms, puppets, choral reading, music, and other forms of dramatization. $1.95.

*Missionary Stories to Play and Tell,** edited by Nina Millen. A collection of missionary stories for primary and junior children. $1.95.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from The Methodist Publishing House serving your area.

CALENDAR OF ACTIVITIES

Meet with council of children's workers to plan year's work, including missionary education.

Attend seminar of Woman's Society of Christian Service for study of missionary emphases for the year.

Report to Woman's Society and display current missionary materials.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

THE WESLEYAN SERVICE GUILD . . . AN EVALUATION

IN an organization such as the Wesleyan Service Guild, which is aimed at the employed women, the program should have specific value for the woman who works outside the home, based on her interests, her needs, and the contribution she may make in the place where she works and to society in general. Many belong to other groups where the program is geared to the specific problems and needs of the employed woman. But most of these are organizations for people in certain lines of work, such as teachers, nurses, secretaries, and industrial workers. Thus they touch only one segment of living. Others are secular organizations. The Wesleyan Service Guild is a meeting place for all women who work, and it has a Christian frame of reference. It has a unique and important function for times that lie ahead of us.

Strong Points:

1. The purpose of the Wesleyan Service Guild is a worthy challenge to employed women.

2. The Wesleyan Service Guild stresses spiritual growth and development.

3. The Wesleyan Service Guild gives an excellent opportunity for working on problems of concern to Christian employed women, and on matters affecting people all over the world.

4. Through the Wesleyan Service Guild the employed woman has the best opportunity to take as full a part in the work of the Woman's Division as is possible for her to do within her time schedule, since it includes the *total* program in a limited way, rather than concentrating on *one limited section* of the program.

5. The membership is considered a large membership for an organization of its type.

6. The Wesleyan Service Guild is a vital, growing organization, with a membership that is, on the whole, increasing in vitality in terms of study and thoughtful activity. It has within its membership women who are studying and acting after careful consideration because of their Christian concern.

7. The leadership in the Wesleyan Service Guild is fine. Contributions made by Guild women in nationwide and regional conferences of the Woman's Society and the general church have made this evident.

Things on Which We Need to Work:

1. The Wesleyan Service Guild has 131,316 members according to the last report. During the past five years, we have had 70,000 new members. Our net gain for the same period was 14,000. This shows what a large turnover we have, and why we must have constant training in membership and leadership. Last year there were 282 new units, 181 were dropped. In many cases where a unit was disbanded the reason given was that the Woman's Society was adequate to meet the needs of all the women and consequently it was unnecessary to have a Wesleyan Service Guild. Yet only 14 per cent of those dropped from the Guild rolls were transferred to the Woman's Society.

2. In some areas where there are many industrial workers we do not have any Guild units. In other cities where there are industrial workers our Guilds are made up entirely of business and professional workers.

3. While most conference and jurisdiction secretaries report that the majority of their Guilds have excellent programs, they are concerned because they feel that women get very little in the way of enrichment and challenge at some local meetings. It does not seem right to carry the name of the Wesleyan Service Guild with its high purpose, and make of it merely a social group. Some of our units need to take a long look at themselves.

4. We need to be selective, since women cannot, nor should they, devote *all* their spare time to the work of the Wesleyan Service Guild. This means that we should use our time well. It is sometimes difficult to pick the most important things to be done when there is so much in the world that needs our attention. But it is certain that we must use our best judgment in choosing the things that are of the highest value.

5. Sometimes our members *think* that they want to increase their membership, but they really do not want new members. Visitors sense this attitude right away, although the members often do not know themselves that they feel this way. One prospective member attended a Guild meeting in a city where she was working and could not "get into" the group, although she has an outgoing personality. This particular person tried again when she moved to a new place and is now a conference officer, but one wonders how many others just never try again.

6. There is a danger in groups

becoming so completely organized that they feel they are being told exactly what to do and when to do it. It is difficult to have enough freedom to be adventuresome and yet have a program that is smooth and orderly. Whether it is a local, district, or conference group, the members should have the opportunity to express their views and work out their own plans for becoming an effective Christian service group.

7. The Guild has not as yet been very successful in reaching women in industry. We have been too vague and complacent. The *reaching* must be done in the local situation where these women *are*. It involves not only a membership emphasis, but an evaluation and then perhaps a new approach in the program and activities in the local Guild.

8. Some of our Guild units are too large to be effective as working and fellowship groups. The standing Committee of the Wesleyan Service Guild has suggested that when a unit reaches a membership of thirty-five, it give serious consideration to starting a new unit. Sometimes the younger women will not come into a group if the members are all in the upper age brackets. It may be necessary to start a new unit or units for them. Remember that it is possible to have more than one unit in a church. All the units should meet together at least once during the year.

9. Formerly, it was considered that Guild members had less time for volunteer work in church and community than other women because of their working hours. With increased employment of mothers, this picture has changed, for many Guild members may now have more time than some of those who were formerly taking volunteer leadership. It may mean an entire re-evaluation of activities as to their importance.

A pamphlet *Employed Women and the Church* is suggested reading on this subject.

Areas in Which We Should Become Effective

1. We should reach other women with our program. We should make every effort to reach women in *all* kinds of employment—business, professional, and industrial.

2. We should work for a climate in which employed women can participate as fully as possible in church and community life so that they may grow themselves and help others to do the same.

3. We should try to help the women of our membership to widen their horizons so that they will feel their responsibility to people in all parts of the world. We should help the employed woman to be aware of world-wide issues, to get factual information about them, and to seek to find her place of responsibility concerning them.

FRIENDS AROUND THE WORLD

CHARLENE HOUTS

When I was a student in the fifth grade I corresponded with a girl of Japanese heritage who was a student in the Honokaa schools on the big island of Hawaii. We wrote of some day seeing each other, but we did seem so far apart, and even though each expressed a desire to meet and get acquainted, way down deep in our thinking it seemed quite impossible.

Misao and I grew up and both became teachers, she in junior high in Honolulu, and I in the elementary schools of Nebraska.

An exciting discovery was that an interest in one person of another country or race cultivates a desire to know more about people of a number of cultures, for the longer I work with children and adults, (a teacher must do both) the more I believe that "people are fascinating." Once during my rural teaching experience I took my students to hear a music group from the Piney Woods School in Mississippi. This was the first time some of them had ever seen a Negro. It was an enjoyable occasion for all of us, and my own interest in others was deepened.

When I returned to college to complete my degree I became acquainted with a friend who makes it a practice to keep foreign students in her home. What an enriching experience! I was privileged to know young people from Latvia, Sumatra, Java, India, and Indonesia.

Somewhere along the line someone invited me to become a member of the Wesleyan Service Guild. This was just what I needed, for what better way was there to continue my interest in people here and all over the world than to delve head over heels into Guild work? In addition to contacts with missionaries and other Christian workers, I received the opportunity to attend a United Nations Seminar at the U.N. Headquarters in New York. This was a thrilling experience for me.

About three years ago I was asked to serve as the chairman of the Commission on Missions in my own church. Here again I was to have the opportunity to study and gain better understandings of all people.

In many instances understanding leads to concern, and when we are concerned we want more understanding, and so the endless circle turns and we read, promote, and work in every way we can to further the cause of brotherhood.

And now back to Misao, one of my special reasons for a beginning desire to know other peoples.

In the intervening years, Misao has married and now has a beauti-

ful daughter, Fay. Misao, her husband Masao Yamashita, and Fay graciously entertained two friends of mine who spent the summer at the University of Hawaii. These friends and Misao, too, urged me to go to Hawaii. But such a trip is not inexpensive! It was not long after my friends had been in Hawaii that through my work with the Commission on Missions I was informed about a Methodist Tour being planned for the summer (1958). I investigated and found that here was an opportunity not only to know more interesting people, but with my 35 mm camera, to bring back the story of Christian work in Hawaii to the churches of Nebraska.

Someone has written that Hawaii is a proving ground for brotherhood. I found this to be true. Misao and Masao started the wonderful feeling of "gracious hospitality" and friendliness by coming on board the *Lurline* with their arms laden with leis and their eyes smiling a welcome. No stone was left unturned in planning for my comfort and entertainment. This was the attitude of all the people we met on the Islands.

I owe a debt of gratitude to Misao, for she not only played a big part in the realization of my dream, but also gave me the first spark of interest in neighbors farther away from my own back door.

(Continued from page 36)

church groups have promoted trips to the United Nations. Let the closing worship relate all we have studied to our biblical beliefs.

Attention is called here to Paragraph 2024, *The Methodist Discipline*, the UN Credo of the Woman's Division of Christian Service. Also helpful will be: *The Churches and the U.N.* by Dr. Walter Van Kirk, from National Council of Churches; *Plowshares and Pruning Hooks*, Board of World Peace; International Conciliation, September issue, *Issues Before the General Assembly*, from Carnegie Endowment for International Peace; Leaders Guide for U.N. Day, 1959, from U.S. Committee for U.N., 816 21st St. N.W., Washington 6, D. C.; *AAUN News*, March, 1959, from AAUN, 345 East 46th St., New York 17, New York; Kit for Trick or Treat, United States Committee for UNICEF, United Nations, New York. The secular film "Workshop for World Peace" is a good background film showing the scope of the organization and its work.

COACHING CONFERENCE IV

The Employed Woman and the Industrial Age

The Coaching Conference has become part of the Guild program. It is held each year in this chronological order:

1. Jurisdiction secretary with conference secretaries in the Guild Clinic in the Jurisdiction School of Missions and Christian Service.

2. Conference secretary with district secretaries.

3. District secretaries with local officers.

Coaching Conference Number I is always available at the Guild office for those who need to concentrate on Officer Training. Coaching Conference II was based on Program Building, and Number III on Resource Materials. This year we are reaching out into the field of specific program itself, by giving guidance in setting up workshops on The Employed Woman and the Industrial Age. The background material is based mainly on two conferences held within the past year, The Joint Consultation on Employed Women in the Church, under the auspices of the National Council of Churches, and the National Methodist Industrial Relations Conference. This material has been sent to jurisdiction, conference, and district secretaries for their use in setting up the Coaching Conferences.

WORD FROM A NEW GUILD

OPAL CAMPBELL

The Woman's Society of Christian Service of the Shawnee Methodist Church recognized a need for its employed women and undertook to organize a Wesleyan Service Guild. In February they invited Mrs. William Campbell, Conference Secretary of the Wesleyan Service Guild to their general meeting to explain the advantages to working women in being members of a Wesleyan Service Guild.

This was followed on March 10 by another meeting especially for employed women. At this time Mrs. C. L. Hines, Marion, Ohio, District Secretary of the Wesleyan Service Guild, conducted the meeting. It was decided to form a Guild and officers were elected.

On the following Sunday, Rev. Robert Kimes, assisted by Mrs. Fred Barnett, president of the Woman's Society of Christian Service, installed the officers during the worship hour in a very impressive service. The Woman's Society had placed flowers on the altar honoring the new Guild and the Guild president was presented with a Wesleyan Service Guild pin by the Woman's Society.

It is doubtful if ever a Guild was started under more favorable circumstances. Not only has the Woman's Society laid all the necessary groundwork, but the members are still standing by offering their assistance in any way possible.

Husbands Are Interested

by an Outgoing Conference Secretary

My husband told everyone that he was going out of office on May 31! He really enjoyed driving me to Guild meetings here and there. About five husbands usually went along with their wives to meetings around the conference. They planned things to do together, but many times they would come back to hear the program. In fact, when the meeting was over, at least one of them would say, "When do we go to the next one?"

On Conducting Meetings

Streamlining Parliamentary Procedure, Adult Education Association, 743 No. Wabash Avenue, Chicago, Illinois, 60 cents, two for $1.

Basic Principles of Parliamentary Law and Protocol, available from Marguerite Grumme, 3830 Humphrey Street, St. Louis 16, Missouri, $1.

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

HONOR ROLL

The work of Secretaries of Literature has been most gratifying and commendable. We list, in the following pages, the names of churches and secretaries securing five or more new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK during the April campaign. We are assured that all renewals will be secured in October that we may continue to publish good news for more and more readers. Congratulations!

Alabama

FAIRVIEW METHODIST CHURCH, Birmingham; Mrs. Thomas R. Duffey
FIRST MEHODIST CHURCH, Birmingham; Miss Marie Goar
LAKE HIGHLANDS METHODIST CHURCH, Birmingham; Mrs. W. G. Glover
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FIRST METHODIST CHURCH, Sheffield; Mrs. John E. Foerg

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WESLEY METHODIST CHURCH, Pine Bluff; Mrs. John Rose
GRAND AVENUE METHODIST CHURCH, Stuttgart; Mrs. Ray Roth

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OXFORD METHODIST CHURCH, Oxford; Mrs. Shirley Neal
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Boehmer Methodist Church, Warren; Mrs. Everett Liewrance
Mt. Pleasant Methodist Church, Warsaw; Mrs. Horace Kimes

Iowa

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First Methodist Church, Cedar Rapids; Mrs. John W. Byse
St. James Methodist Church, Cedar Rapids; Mrs. O. J. Triebel
St. Paul Methodist Church, Cedar Rapids; Mrs. L. M. Mathews
Charter Oak Methodist Church, Charter Oak; Mrs. Bertha Overhue
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Crystal Lake Methodist Church, Crystal Lake; Mrs. Howard Rose
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Kansas

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La Crosse Methodist Church, La Crosse; Mrs. Fred Lohrey
Centenary Methodist Church, Lawrence; Mrs. Forrest Budd
Leoti Methodist Church, Leoti; Mrs. F. A. O'Kelley
The Methodist Church, Madison; Mrs. L. D. Gilbreath
Marion Methodist Church, Marion; Mrs. Orland Carroll
Nickerson Methodist Church, Nickerson; Mrs. Chalmers A. Hawks
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The Methodist Church, Plainville; Mrs. Al Hargrove
Pratt Methodist Church, Pratt; Mrs. A. M. Johnson
Euclid Methodist Church, Topeka; Mrs. Robert K. Cox
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First Methodist Church, Wichita; Mrs. Walter L. Groves
Trinity Methodist Church, Wichita; Mrs. Frank V. Gibson
Wesley Methodist Church, Wichita; Mrs. C. L. White
Grace Methodist Church, Winfield; Gladys Roderick

Kentucky

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Ninth Street Methodist Church, Covington; Mrs. Emma P. Hill
First Methodist Church, Frankfort; Mrs. F. H. Hillyard
First Methodist Church, Fulton; Mrs. Ruth H. Hornbeak
Irvington Methodist Church, Irvington; Mrs. Owens Parks
Calvary Methodist Church, Louisville; Mrs. J. W. Matthews
Cooper Memorial Church, Louisville; Mrs. Robert E. Johnston
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Settle Memorial Church, Owensboro; Mrs. R. P. Best
Pikeville Methodist Church, Pikeville; Miss Marion Ratliff
First Methodist Church, Somerset; Mrs. Virgil Grayson

Louisiana

Broadmoor Methodist Church, Baton Rouge; Mrs. Robert W. Maeser
St. Bernard Methodist Church, Chalmette; Mrs. Arch Hitch
Simpson Methodist Church, Lake Charles; Mrs. Curtis Cady
Lake Vista Methodist Church, New Orleans; Mrs. J. J. Nicoll

Maryland

Curtis Bay Church, Baltimore; Mrs. Bertha Thomas
Dorguth Methodist Church, Baltimore; Mrs. Joseph Killikin
Loch Raven Methodist Church, Baltimore; Mrs. Malcolm E. Hudkins
Metropolitan Methodist Church, Baltimore; Mrs. Lillian G. Donaldson
North Avenue Methodist Church, Baltimore; Mrs. Andres Grandea
Trinity Methodist Church, Baltimore; Munsey T. Mowbray
North Bethesda Methodist Church, Bethesda; Irene D. Bishop
Orems Methodist Church, Middle River; Mrs. W. F. Repair
Mogothy Methodist Church, Pasadena; Mrs. Theodore J. Brown
Rockville Methodist Church, Rockville; Mrs. Elsie N. Snyder
Towson Methodist Church, Towson; Mrs. Walter Armstrong
Walkerville Methodist Church, Walkerville; Edith Nicodemus

Michigan

Metropolitan Methodist Church, Detroit; Mrs. Elmer C. Douglass
St. Andrew's Church, Detroit; Mrs. Ruth L. Sanders
Eastwood Methodist Church, Flint; Mrs. George Hall, Jr.
First Methodist Church, Jonesville; Mrs. Rose Baker
Grace Methodist Church, Lansing; Mrs. Charles H. Snell
First Methodist Church, Royal Oak; Mrs. Raymond McFadden
Community Methodist Church, Swartz Creek; Mrs. John Fick

Minnesota

Aitkin Methodist Church, Aitkin; Mrs. Victor E. Erickson
First Methodist Church, Appleton; Mrs. R. Inks
Wesley Methodist Church, Duluth; Mrs. John Anderson
Grace Methodist Church, Fergus Falls; Mrs. H. R. Irwin
Vineyard Methodist Church, Hutchinson; Mrs. Kenneth C. Butler
Grace Methodist Church, Lakeville; Mrs. Jerry Kilian
Winona Central Church, Winona; Mrs. Art F. Bowman
First Methodist Church, Worthington; Mrs. Dale Hansberger

Mississippi

Amory Methodist Church, Amory; Mrs. Gertrude Devers
Gulde Methodist Church, Brandon; Mrs. Gordon Adams
First Methodist Church, Canton; Mrs. Harry G. Sims, Jr.
Marvin Methodist Church, Florence; Mrs. Eula Ellis Dear
St. Paul Methodist Church, Meridian; Mrs. Mary Ann McGee
Handsboro Methodist Church, Handsboro; Mrs. P. L. Smith
Tylertown Methodist Church, Tylertown; Mrs. P. T. Conerly

(Continued in October issue)

FINANCIAL CONFERENCE REPORT FOR THE

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1958-1959	Total Pledged 1958-1959	Youth	Children	Total on Appropriations 1958-1959
Central:							
Central Alabama	$ 721.90	$ 79.00	$ 800.90	$ 1,800.00			$ 800.90
Central West	1,557.25	342.75	1,900.00	1,900.00	$ 126.00	$ 56.75	2,082.75
Delaware	10,527.67	1,287.50	11,815.17	11,500.00	500.00	250.00	12,565.17
East Tennessee	1,161.07	244.39	1,405.46	1,350.00	173.35	11.75	1,590.56
Florida	1,425.00	250.00	1,675.00	1,650.00	35.00	33.00	1,743.00
Georgia	2,243.85	145.00	2,388.85	7,150.00	11.00		2,399.85
Lexington	7,687.00	1,100.00	8,787.00	12,000.00	104.88	35.00	8,926.88
Louisiana	2,939.66	371.00	3,310.66	4,750.00	24.50	12.50	3,347.66
Mississippi	2,280.50	504.50	2,785.00	5,865.00	13.00	4.75	2,802.75
North Carolina	2,611.00	189.00	2,800.00	2,800.00	52.74	20.63	2,873.37
South Carolina	5,005.00	332.25	5,337.25	5,200.00	71.00		5,408.25
Southwest	1,318.22	50.00	1,368.22	1,500.00	17.50	22.50	1,408.22
Tennessee	2,428.45	386.50	2,814.95	3,300.00	31.00	21.00	2,866.95
Texas	3,388.99	367.25	3,756.24	4,105.00	247.12		4,003.36
Upper Mississippi	970.00	30.00	1,000.00	1,000.00		10.00	1,010.00
Washington	6,544.69	3,134.70	9,679.39	11,200.00	627.93	98.75	10,406.07
West Texas	2,259.74	320.00	2,579.74	2,600.00	15.00	20.00	2,614.74
Central Jurisdiction							
Total	55,069.99	9,133.84	64,203.83	79,670.00	2,050.02	596.63	66,850.48
North Central:							
Detroit	172,603.19	6,731.90	179,335.09	171,500.00	11,116.80	445.77	190,897.66
Central Illinois	188,838.95	11,003.45	199,842.40	189,776.00	8,593.82	814.20	209,250.42
Indiana	119,283.69	10,962.61	130,246.30	125,000.00	5,547.00	910.00	136,703.30
Michigan	117,245.75	6,110.50	123,356.25	107,000.00	4,803.02	593.78	128,753.05
Minnesota	116,891.83	7,970.14	124,861.97	100,000.00	4,433.00	337.00	129,631.97
North Dakota	29,023.12	1,463.00	30,486.12	26,500.00	1,372.00	221.50	32,079.62
North Indiana	154,553.64	8,975.23	163,528.87	150,000.00	11,990.00	1,176.00	176,694.87
North Iowa	171,937.92	8,134.86	180,072.78	170,000.00	12,134.14	719.91	192,926.83
North-East Ohio	250,237.26	14,130.85	264,368.11	254,000.00	9,489.94	1,505.70	275,363.75
Northwest Indiana	85,780.73	4,319.17	90,099.90	84,000.00	3,393.41	320.12	93,813.43
Ohio	341,820.76	20,636.46	362,457.22	350,000.00	15,071.94	2,201.50	379,730.66
Rock River	226,636.58	12,441.65	239,078.23	229,178.00	4,635.00	389.00	244,102.23
South Dakota	41,878.40	2,153.92	44,032.32	38,000.00	1,305.00	100.00	45,437.32
South Iowa	152,135.84	12,541.27	164,677.11	131,000.00	12,179.71	668.55	177,525.37
Southern Illinois	59,264.35	9,048.77	68,313.12	67,500.00	3,007.36	555.62	71,876.10
West Wisconsin	47,593.29	1,485.75	49,079.04	44,500.00	1,546.98	67.62	50,693.64
Wisconsin	73,923.31	4,138.07	78,061.38	65,300.00	2,622.21	38.21	80,721.80
North Central Jurisdiction		165.00	165.00				165.00
Total	2,349,648.61	142,412.60	2,492,061.21	2,303,254.00	113,241.33	11,064.48	2,616,367.02
Northeastern:							
Baltimore	155,481.27	6,208.16	161,689.43	135,000.00	6,920.13	366.62	168,976.18
Central New York	58,305.61	1,217.54	59,523.15	55,600.00	2,381.34	165.50	62,069.99
Central Pennsylvania	60,705.33	1,477.50	62,182.83	60,000.00	3,314.28	323.95	65,821.06
Erie	90,591.45	1,425.00	92,016.45	91,000.00	5,413.04	1,020.82	98,450.31
Genesee	74,486.57	3,074.60	77,561.17	74,000.00	3,105.63	49.00	80,715.80
Maine	10,817.37	15.00	10,832.37	10,500.00	533.63	38.94	11,404.94
New England	42,145.79	807.00	42,952.79	39,000.00	4,065.86	30.03	47,048.68
New England Southern	28,695.12		28,695.12	26,000.00	1,397.25	37.75	30,130.12
New Hampshire	8,430.25	350.00	8,780.25	8,700.00	317.33	3.67	9,101.25
New Jersey	65,712.11	1,292.00	67,004.11	62,110.00	4,086.99	220.68	71,311.78
New York	40,685.76	5,191.14	45,876.90	43,500.00	1,064.60	34.34	46,975.84
New York East	65,527.54	3,317.90	68,845.44	61,200.00	2,818.34	112.73	71,776.51
Newark	83,935.77	3,664.60	87,600.37	81,700.00	2,491.45	103.97	90,195.79
Northern New York	30,907.17	928.43	31,835.60	31,750.00	1,580.29	124.79	33,540.68
Peninsula	53,721.80	279.53	54,001.33	50,000.00	1,562.50	167.38	55,731.21
Philadelphia	114,638.59	7,434.52	122,073.11	110,000.00	6,335.23	585.87	128,994.21
Pittsburgh	125,442.66	3,458.19	128,900.85	105,000.00	9,313.64	1,192.50	139,406.99
Puerto Rico Provisional	85.00		85.00	85.00			85.00
Troy	62,692.42	1,844.65	64,537.07	59,500.00	1,849.89	94.86	66,481.82
West Virginia	144,882.68	11,975.88	156,858.56	136,000.00	6,569.98	386.77	163,815.31
Wyoming	61,355.80	2,305.57	63,661.37	57,000.00	4,192.00	267.65	68,121.02
Northeastern Jurisdiction	485.50	216.26	701.76				701.76
Total	1,379,731.56	56,483.47	1,436,215.03	1,297,645.00	69,313.40	5,327.82	1,510,856.25
South Central:							
Central Kansas	171,998.47	17,110.23	189,108.70	179,000.00	7,318.76	659.48	197,086.94
Central Texas	86,000.09	20,360.74	106,360.83	95,000.00	5,467.15	118.87	111,946.85
Indian Mission	1,721.22		1,721.22	1,400.00	115.22	9.53	1,845.97
Kansas	99,855.11	11,874.84	111,729.95	101,500.00	5,183.50	788.00	117,701.45
Little Rock	66,518.07	14,476.93	80,995.00	77,400.00	3,492.87	130.62	84,618.49

YEAR JUNE 1, 1958—MAY 31, 1959

OF MISSIONS—THE METHODIST CHURCH
Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1957-1958	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 984.20	$ 800.90		$ 39.48	$ 14.50		$ 95.00		$ 949.88
1,992.48	2,082.75		267.18	339.50		4.37		2,693.80
11,600.00	9,565.17	$ 3,000.00	300.00	760.00	$ 100.00	17.50		13,742.67
1,282.00	1,590.56		89.79	281.50	132.60	8.32		2,102.77
1,292.85	1,743.00		118.00	90.00	6.00	4.50		1,961.50
1,717.01	2,399.85		89.50	384.00	15.83	6.35		2,895.53
13,454.39	8,926.88		325.00	554.00	1,100.00	20.00		10,925.88
3,312.89	3,347.66		201.98	361.04		6.00		3,916.68
1,940.53	2,802.75		184.18	702.50		5.00		3,694.43
2,417.14	2,873.37		150.00	152.55	16.00	7.00		3,198.92
5,807.92	5,408.25		466.10	284.22		11.00		6,169.57
832.41	1,408.22		54.60	112.75		2.00		1,577.57
2,520.60	2,866.95		80.00	168.20		5.00		3,120.15
4,054.92	4,003.36		150.00	202.35		10.00		4,365.71
956.91	1,010.00		38.55	106.00		20.00		1,174.55
9,413.20	10,406.07		534.90	963.21	291.60	20.00		12,215.78
2,305.00	2,614.74		125.92	231.00	8.00	6.00		2,985.66
46.30								
65,930.75	63,850.48	3,000.00	3,215.18	5,707.32	1,670.03	248.04		77,691.05
184,110.82	186,347.66	4,550.00	7,959.65	13,818.92	6,154.10	101.76		218,932.09
205,828.12	179,450.42	29,800.00	9,009.40	26,886.90	3,790.84	101.70		249,039.26
132,647.60	133,703.30	3,000.00	6,469.91	16,254.92	1,263.96	72.41	$ 619.44	161,383.94
123,326.05	121,303.05	7,450.00	6,133.86	16,084.58	796.12	74.86	200.00	152,042.47
119,308.37	128,259.97	1,372.00	6,102.52	15,575.10	3,110.00	73.63	662.30	155,155.52
31,833.62	32,079.62		1,612.62	3,649.10	176.93	12.34		37,530.61
175,006.94	176,694.87		6,615.72	11,737.16	1,037.65	68.86		196,154.26
182,145.42	187,126.83	5,800.00	7,969.73	18,031.29	1,835.20	98.22		220,861.27
264,121.48	264,963.75	10,400.00	10,886.15	24,336.71	3,434.11	131.96	100.00	314,252.68
88,280.60	93,813.43		3,825.44	8,518.30	413.36	52.32		106,622.85
375,720.71	379,730.66		17,469.29	40,350.88	2,428.46	181.17		440,160.46
241,086.02	238,666.23	5,436.00	7,913.92	22,799.46	8,892.57	88.82		283,797.00
41,308.42	45,437.32		2,775.70	3,548.97	45.20	25.00		51,832.19
165,987.34	168,555.37	8,970.00	7,440.98	18,052.66	2,180.31	103.75		205,303.07
68,519.77	71,876.10		4,420.18	10,347.32	1,736.11	39.14		88,418.85
48,185.89	50,693.64		2,217.47	4,714.86	624.66	30.70		58,281.33
69,613.60	80,721.80		3,485.24	5,548.92	894.09	42.16		90,692.21
10.00	165.00				606.51			771.51
2,517,040.77	2,539,589.02	76,778.00	112,307.78	260,256.05	39,420.18	1,298.80	1,581.74	3,031,231.57
162,360.89	138,776.18	30,200.00	8,430.70	16,173.10	10,368.50	86.39		204,034.87
59,530.89	62,069.99		3,053.63	4,108.82	634.31	45.00		69,911.75
64,653.39	52,519.06	13,302.00	4,171.49	5,740.92	2,689.32	53.00		78,475.79
95,860.51	91,450.31	7,000.00	5,885.04	8,769.47	1,566.47	50.00		114,721.29
79,310.22	76,815.80	3,900.00	3,510.13	8,528.41	1,922.95	48.02		94,725.31
11,055.46	11,404.94		1,143.92	1,335.00	60.00	9.83		13,953.69
43,568.51	34,348.68	12,700.00	2,046.61	10,240.72	2,915.76	37.52		62,289.29
29,259.38	26,530.12	3,600.00	1,566.95	2,060.06	1,044.69	19.52		34,821.34
8,994.17	9,101.25		569.71	823.15	5.00	8.36		10,507.47
67,366.09	65,326.78	5,985.00	3,894.28	14,617.97	645.75	43.39		90,513.17
46,137.05	46,975.84		2,229.96	3,504.08	2,807.90	35.00	500.00	56,052.78
70,658.94	67,126.51	4,650.00	3,398.87	7,110.46	1,385.37	42.33		83,713.54
87,902.25	86,595.79	3,600.00	3,921.83	9,918.35	3,357.39	46.25		107,439.61
32,802.08	33,540.68		2,230.94	3,187.77	2,633.96	27.70		41,621.05
54,844.43	45,191.21	10,540.00	3,493.82	3,135.50	1,456.15	56.25		63,872.93
112,389.90	109,694.21	19,300.00	5,419.87	15,067.50	7,347.08	60.04		156,888.70
134,033.08	117,506.99	21,900.00	7,894.86	14,221.59	5,698.85	64.04	329.02	167,615.35
235.00	85.00		240.00					325.00
66,386.12	66,481.82		2,716.61	4,426.63	292.68	46.56		73,964.30
155,550.07	153,615.31	10,200.00	11,965.29	18,164.27	4,979.69	83.34		199,007.90
62,909.56	58,121.02	10,000.00	3,128.31	9,388.18	326.00	45.00		81,008.51
258.59	701.76							701.76
1,446,066.58	1,353,979.25	156,877.00	80,912.82	160,521.95	52,137.82	907.54	829.02	1,806,165.40
188,369.69	195,936.94	1,150.00	8,737.03	15,284.56	802.79	87.72		221,999.04
109,155.34	111,946.85		7,189.80	10,713.73	2,587.53	35.52		132,473.43
1,859.26	1,845.97		135.58	100.87		2.83		2,085.25
111,925.78	117,701.45		5,482.33	11,571.28	654.61	63.83		135,473.50
84,245.65	84,618.49		3,709.16	8,661.59	229.07	31.02		97,249.33

FINANCIAL CONFERENCE REPORT FOR THE

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1958-1959	Total Pledged 1958-1959	Youth	Children	Total on Appropriations 1958-1959
South Central (Continued):							
Louisiana	$ 102,416.29	$ 16,568.98	$ 118,985.27	$ 104,400.00	$ 3,870.20	$ 195.75	$ 123,051.22
Missouri	48,333.75	4,572.73	52,906.48	50,000.00	1,661.49	123.95	54,691.92
Nebraska	180,924.14	11,091.30	192,015.44	176,000.00	4,257.61	551.37	196,824.42
New Mexico	29,256.00	5,865.00	35,121.00	28,200.00	2,077.85	82.83	37,281.68
North Arkansas	46,302.76	13,937.04	60,239.80	58,500.00	1,967.20	58.38	62,265.38
North Texas	99,794.87	19,607.45	119,402.32	116,921.00	5,640.84	107.81	125,150.97
Northwest Texas	76,379.61	13,509.69	89,889.30	77,500.00	5,023.96	137.16	95,050.42
Oklahoma	151,433.23	25,566.77	177,000.00	173,000.00	7,841.48	257.12	185,098.60
Rio Grande	2,408.63	136.66	2,545.29	1,500.00	60.30	14.64	2,620.23
St. Louis	81,080.47	12,429.47	93,509.94	85,000.00	1,522.68	149.74	95,182.36
Southwest Missouri	89,714.05	11,524.60	101,238.65	90,400.00	2,188.98	205.57	103,633.20
Southwest Texas	116,058.95	21,876.95	137,935.90	119,000.00	6,175.66	23.01	144,134.57
Texas	167,362.64	25,624.04	192,986.68	175,000.00	2,540.10	349.04	195,875.82
South Central Jurisdiction	405.00	5.00	410.00				410.00
Total	1,617,963.35	246,138.42	1,864,101.77	1,709,721.00	66,405.85	3,962.87	1,934,470.49
Southeastern:							
Alabama-West Florida	86,999.91	13,120.16	100,120.07	92,000.00	3,290.95	306.85	103,717.87
Cuba Mission	220.00		220.00	100.00	116.77		336.77
Florida	181,351.47	22,317.04	203,668.51	165,000.00	10,714.59	549.09	214,932.19
Holston	120,781.57	22,102.40	142,883.97	140,000.00	10,584.83	445.28	153,914.08
Kentucky	66,133.35	11,911.42	78,044.77	78,000.00	2,382.99	272.01	80,699.77
Louisville	62,503.55	9,496.45	72,000.00	72,000.00	3,372.93	270.27	75,643.20
Memphis	74,028.18	18,968.42	92,996.60	90,750.00	4,320.87	263.95	97,581.42
Mississippi	67,020.92	13,810.87	80,831.79	74,000.00	6,789.25	132.13	87,753.17
North Alabama	87,023.50	20,767.52	107,791.02	106,000.00	7,046.61	314.65	115,152.28
North Carolina	124,068.13	15,441.67	139,509.80	136,750.00	6,290.36	712.96	146,513.12
North Georgia	156,110.00	40,005.00	196,115.00	175,000.00	8,204.43	661.04	204,980.47
North Mississippi	52,665.75	9,076.87	61,742.62	62,100.00	4,095.41	105.80	65,943.83
South Carolina	150,407.24	19,122.80	169,530.04	152,500.00	5,403.37	191.16	175,124.57
South Georgia	141,029.14	20,512.81	161,541.95	141,100.00	4,633.53	494.59	166,670.07
Tennessee	88,940.71	19,980.04	108,920.75	105,000.00	4,661.80	113.17	113,695.72
Virginia	267,409.11	22,993.50	290,402.61	230,000.00	12,097.11	452.92	302,952.64
Western North Carolina	138,009.86	26,645.58	164,655.44	160,000.00	13,905.37	504.17	179,064.98
Southeastern Jurisdiction	15.00		15.00				15.00
Total	1,864,717.39	306,272.55	2,170,989.94	1,980,300.00	107,911.17	5,790.04	2,284,691.15
Western:							
Alaska Mission	2,021.25	100.00	2,121.25	1,982.00	28.62	3.66	2,153.53
California-Nevada	124,387.52	12,198.72	136,586.24	112,000.00	6,108.48	185.53	142,880.25
Hawaii Mission	2,440.01	106.00	2,546.01	2,200.00	232.07		2,778.08
Idaho	19,467.10	1,170.32	20,637.42	16,736.00	1,079.63	67.93	21,784.98
Montana	21,478.15	1,809.75	23,287.90	20,600.00	3,211.76	20.23	26,519.89
Oregon	48,164.57	5,790.43	53,955.00	53,955.00	3,876.25	47.71	57,878.96
Pacific Japanese Provisional	1,086.00	244.00	1,330.00	1,250.00	99.00		1,429.00
Pacific Northwest	74,972.13	8,686.36	83,658.49	78,000.00	2,945.35	127.82	86,731.66
Rocky Mountain	74,241.46	7,659.43	81,900.89	62,000.00	2,199.89	471.27	84,572.05
Southern California-Arizona	266,847.21	27,002.28	293,849.49	257,000.00	9,010.03	242.18	303,101.70
Western Jurisdiction							
Total	635,105.40	64,767.29	699,872.69	605,723.00	28,791.08	1,166.33	729,830.10
Total from Conferences	7,902,236.30	825,208.17	8,727,444.47	7,976,313.00	387,712.85	27,908.17	9,143,065.49
Other Income for Appropriations:							
Deaconess Pension Fund							71,604.03
Enrolled Home Missionary Pension Fund							1,008.44
Interest Income Allocated from Permanent and Restricted Funds							4,452.51
Miscellaneous Gifts for Appropriations							30,202.60
							107,267.58
Grand Total	$7,902,236.30	$825,208.17	$8,727,444.47	$7,976,313.00	$387,712.85	$27,908.17	$9,250,333.07

YEAR JUNE 1, 1958—MAY 31, 1959

OF MISSIONS—THE METHODIST CHURCH
Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1957-1958	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 122,383.08	$ 123,051.22		$ 7,762.43	$ 16,754.40	$ 202.68	$ 40.00		$ 147,810.73
53,485.03	54,691.92		4,217.14	8,159.89	359.40	30.10		67,458.45
182,474.62	186,384.42	$ 10,440.00	6,033.47	21,397.76	3,346.16	75.12		227,676.93
29,382.72	37,281.68		3,513.59	9,983.96	342.30	21.00		51,142.53
58,000.00	61,865.38	400.00	5,090.77	12,399.70	205.00	34.62		79,995.47
123,654.70	125,150.97		10,097.56	9,833.28	6,091.52	45.11		151,218.44
91,407.67	95,050.42		8,919.83	10,160.88	7,157.82	33.00		121,321.95
177,514.27	185,098.60		10,853.64	26,939.05	5,454.98	79.19		228,425.46
2,429.73	2,620.23		490.56	604.79		5.42		3,721.00
91,930.94	95,182.36		5,201.22	17,060.21	429.64	35.72		117,909.15
95,434.41	103,633.20		5,868.83	11,036.82	833.76	41.55		121,414.16
137,440.77	144,134.57		9,528.00	21,041.15	1,580.52	48.80		176,333.04
190,756.56	195,875.82		10,762.59	23,226.03	9,489.23	63.62		239,417.29
335.00	410.00							410.00
1,852,185.22	1,922,480.49	11,990.00	113,593.53	234,929.95	39,767.01	774.17		2,323,535.15
101,477.24	103,717.87		12,058.64	9,495.82	1,753.16	45.00		127,070.49
374.26	336.77		324.35		75.50			736.62
208,893.24	214,932.19		16,475.08	34,963.24	39,561.83	150.00		306,082.34
146,275.72	153,914.08		18,932.10	17,639.32	16,252.69	72.42		206,810.61
79,338.56	80,699.77		6,035.75	6,498.81	545.80	28.83		93,808.96
73,557.29	75,643.20		7,196.17	8,644.43	6,325.00	28.02		97,836.82
96,120.80	97,581.42		11,878.10	10,679.21	5,464.78	46.00		125,649.51
77,955.21	87,753.17		9,116.20	5,853.06	184.18	48.64		102,955.25
114,331.01	112,152.28	3,000.00	10,047.98	17,479.54	26,638.65	61.55		169,380.00
137,048.83	146,513.12		13,253.19	18,684.85	22,139.38	78.91		200,669.45
192,260.09	204,980.47		11,482.06	20,480.15	12,497.50	80.80		249,520.98
66,072.09	65,943.83		6,784.95	4,562.77	817.24			78,108.79
174,605.95	175,124.57		11,503.19	15,297.31	5,813.35	77.31		207,815.73
156,961.99	166,670.07		11,959.44	14,333.12	5,342.50	50.36		198,355.49
110,939.72	94,619.72	19,076.00	6,947.43	8,172.59	1,639.31	38.39		130,493.44
266,131.73	298,952.64	4,000.00	24,145.13	25,852.78	36,489.26	134.50		389,574.31
197,416.60	179,064.98		15,703.87	23,227.67	44,087.51	119.40		262,203.43
1,732.00	15.00				292.27			307.27
2,201,492.33	2,258,615.15	26,076.00	193,843.63	241,864.67	225,919.91	1,060.13		2,947,379.49
2,125.50	2,153.53		321.08	578.00	98.00	1.00		3,151.61
128,922.29	139,080.25	3,800.00	6,968.04	22,970.10	3,491.12	64.73		176,374.24
2,740.64	2,778.08		216.95	129.38	60.90	1.64		3,186.95
21,413.81	21,784.98		914.00	2,988.79	385.00	12.68		26,085.45
24,984.84	24,119.89	2,400.00	1,592.12	3,249.76	28.00	15.31		31,405.08
56,472.31	53,378.96	4,500.00	2,374.74	5,602.54	215.09	31.89	900.00	67,003.22
1,103.68	1,429.00		580.57	90.00	94.65	3.93		2,198.15
82,310.93	86,031.66	700.00	4,622.73	11,290.63	2,382.06	46.78		105,073.86
72,305.50	82,372.05	2,200.00	4,399.97	10,907.36	3,183.14	50.50		103,113.02
293,637.99	297,401.70	5,700.00	11,638.00	47,477.87	30,631.03	117.51		392,966.11
101.40								
686,118.89	710,530.10	19,300.00	33,628.20	105,284.43	40,568.99	345.97	900.00	910,557.69
8,768,834.54	8,849,044.49	294,021.00	537,501.14	1,008,564.37	399,483.94	4,634.65	3,310.76	11,096,560.35
67,416.90	71,604.03							71,604.03
851.42	1,008.44							1,008.44
8,262.13	4,452.51							4,452.51
35,451.11	30,202.60							30,202.60
111,981.56	107,267.58							
$8,880,816.10	$8,956,312.07	$294,021.00	$537,501.14	$1,008,564.37	$399,483.94	$4,634.65	$3,310.76	$11,203,827.93

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